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Frances Bedingfield

Foundress of the Poor Convent, York

Born 1616, Died 1704

ST. MARY'S CONVENT

MICKLEGATE BAR YORK

[1686-1887]

EDITED WITH A PREFACE

BY

HENRY JAMES COLERIDGE

OF THE SOCIETY OF JESUS



LONDON

BURNS AND OATES

LIMITED

GRANVILLE MANSIONS W

1887

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O QUAM PULCHRA EST
CASTA GENERATIO
CUM CLARITATE
IMMORTALIS EST ENIM MEMORIA EJUS
QUONIAM APUD DEUM NOTA EST
ET APUD HOMINES
(Sap. iv. 1.)

PREFACE.

THE conscientious and industrious compiler of the following chapters claims for her work that it is a natural sequel to the *Life of Mary Ward*, the chief occupation of her sister in the same Institute, Mary Catharine Elisabeth Chambers, during the later years of her life. As the Convent at York was the legitimate issue of the labours of Mary Ward and her spiriual children, the annals of the one follow naturally on the history of the other. But the contents of this volume do more than simply carry on the history of Mary Ward. They illustrate her spirit and that of her original companions and immediate children, showing them to us at work on their own native soil, and under difficulties even greater than those which beset them elsewhere. They show us what was the quality of those noble "English Virgins" in their long and most laborious work, how they

answered to every test and triumphed under every trial.

Thus the reader will probably feel how greatly the high estimate which he may have formed of the character and work of Mary Ward is strengthened and even heightened by the narrative contained in the present volume. For that narrative shows us how the children of that "valiant woman," carried out her work under the most arduous difficulties. It was with a solidity, a tenacity, a resolution, and daring, and success, which witness most eloquently to the training which they had received and to the spirit which animated them. The annals before us, embracing about two centuries of time, give us but the external and imperfect records of the spiritual work which has been accomplished within the walls of St. Mary's Convent. But we find, at the very beginning of the history, that the work is marked by the stamp of mature and solid religious perfection. The characters that come before us have already that family likeness which is remarked in well-formed religious Institutes. And we see in that likeness no faint repetition of the lineaments of Mary Ward herself, her brightness, her resolution, her constancy, her readiness. There is nothing volatile, changeable, unbalanced, inconsistent, in the por-

traits of the religious as they are drawn for us one after another. They are at once seen to be formed on a noble model. We find ourselves in the presence of undefinable but settled characteristics and of the traditions of an heroic teaching. To many readers, I venture to think, this will be the great charm of the volume. It shows us that Mary Ward left a school of souls behind her as well as a great work on which they might occupy themselves. And it is a more lasting service to the Church to leave behind such a new generation, than to found scores of religious houses peopled by inmates who lack this characteristic unity and perfection of spirit.

There will be many more who will read these annals of the Convent at the Bar with delight for another reason. They will feel an interest in the place—the only place in England in which, till almost within the present century, it was possible—where their ancestors and relatives, during the generations of the epoch of persecution, found that solid Christian education and training for girls which made them fit to keep up that high standard of Christian virtue for which many of our old Catholic families are even now distinguished. The Convent at York was a centre and headquarters for the Catholics, of the north of Eng-

land especially, and God alone knows what the country owes to those trained within its walls, and so to those who trained them. The reader will see that in the earlier part of the history the religious vocations to the Convent itself were not very numerous. The pupils returned to their homes, some to find vocations in the English Convents abroad, others to become the mothers of Christian families, which they were to train up in the quiet solid English piety which they had been taught at York. There are not very many Catholic names still remaining among us which are not to be found in the list which the compiler has added of the girls educated by these nuns. Indeed, when we consider what might have been the difficulties in the way of female education for the Catholics of the north in those days, if this Convent had not existed, we seem to see, in a fresh light, the goodness of Providence in furnishing such a source of good in the midst of the almost universal darkness, and under circumstances which made its continued presence something almost miraculous. Our circumstances are changed now. England is abundantly, and even superabundantly, furnished with religious houses for the education of girls. Instead of being a country where religious life was proscribed, she has become the

country in which many Institutes find a refuge which either suffer or fear proscription and persecution in their own. But in the days of which we speak no one could enter a religious house in this country, or pursue therein the vocation of a teacher, without incurring the most serious personal danger, and those who ventured on this holy enterprise may truly be said to have taken their lives in their hand.

In one respect the interest which may attach to this volume must be allowed to be far inferior to that of its predecessors. The annals of a religious house during a series of generations cannot be expected to furnish us with a constant succession of striking incidents and variations of external circumstances such as those which make the life of Mary Ward read so much like a romance. The history of the Convent at the Bar has, indeed, its striking moments of danger and deliverance, and at times we are almost inclined to despair of the permanent existence of the holy work. But these incidents have not the striking personal character which belongs to the Life of Mary Ward. Nor, indeed, could it be expected that they should. Some one has said that the people who have no history are happy, and the inmates of the cloister, even when

their work and position force them into external activity and intercourse with their neighbours, can have no ambition to be known, except to God, or to have their affairs talked of in the market-place. The history of the Convent at "the Bar" is, indeed, far more various and chequered than that of most Convents, either in England or elsewhere. It could not be otherwise in this country during the centuries of persecution. But we notice in it, after all, an instance of the degree in which, even in those dark days the beauty of the Catholic rule of life, and especially of its persistent charity, humility, simplicity, and meekness, enchains the sympathies of many even amongst its ignorant enemies. It is quite clear that, in ordinary times, the Convent at the Bar was not without its popularity in York and in the neighbourhood. Even its persecutors became its friends, and in many instances its defenders. There was occasionally a great burst of hostility, but the character of the ladies at the Bar was felt and even beloved in the midst of Protestant bigotry.

Thus, what is incidental and external in the history of the Convent is mainly the result of the extraordinary and exceptional circumstances under which the religious had to labour for God. His good Providence mercifully shielded them from many

occasions and dangers, the record of which might have added an interest of an external kind to the story. To a few readers the history may seem monotonous and lengthy, the characters who are described all of the same type, and the description always cast in the same tone of affectionate and familiar eulogy. So it must be in any history of a succession of devout religious persons written by a human hand. The book is the record of convent life, and the materials out of which it has had to be formed are too like necrologies and menologies to be varied enough for the ordinary reader.

It would be interesting, indeed, if we could supplement this volume with the account of some of the pupils whose names are collected in the catalogue at the end. The book itself shows us the Institute of Mary in action, and the lives of the pupils would carry on the action of the Institute in its practical fruits. These fruits, however hidden from us, must have constituted the religious strength and life of many a Catholic household in the country. In these days of biographies, it would be well indeed if we could have a few more books which might set before us the example of the sound old English piety, with all its depth and solidity, its unworldliness and simplicity,

its cheerfulness and constancy, its kindliness to neighbours and to poor, its loyalty and readiness for self-sacrifice, its patience under difficulties, and its uniform obedience to law, which enabled the persecuted Catholic community of those days to transmit to us so faithfully the glorious inheritance of the true Christian faith and the manly Christian life. It cannot be said that such examples would not be useful among us, or that we do not want such teaching. We have, it is true, a few lives of such a stamp, but they may be counted on our fingers.¹ It cannot be but that the archives of some of our old families contain such records, all the more valuable if they are continuous through several generations. For the history of a family is like that of a nation, and has a unity of its own. Providence deals with a family as a whole, and the blessings or afflictions of which its annals may be made up often fall on the children instead of

¹ Some little has been done in this Series in the way of publication of English Catholic biographies, which, however, are as yet chiefly religious. Such are the Lives of Fr. John Gerard, of Catharine Burton, of Margaret Mostyn, of Lady Falkland, not to speak of Mary Ward herself. Another volume, edited by Fr. Stevenson, the Life of the Duchess of Feria (Dormer), will appear almost immediately. There is room for many more.

the fathers. But to enter on this subject would be to digress too much.

It only remains to pray that the faithful labours of the compiler of this volume may be of some use to the children of the Church in our country, and may thus tend to the glory of Him Who has been so long and so truly served within the walls of St. Mary's at the Bar. And I will venture to add a prayer for the continued success and well-being of the Convent itself and its work for Catholic girls, work which is nowhere more efficiently and more conscientiously carried on. *Esto perpetua!* The Convent has already not merely numbered among its inmates hundreds of children who have been blessed in their after lives by what they have learnt within its walls. It has, moreover, trained in the genuine and sound traditions of the spiritual life the foundresses of two great religious Institutes, sent to it for the express purpose of drinking in the science of the saints at the purest source. One of them became the foundress of the Irish branch of the Institute of Mary, which has been blessed by God with wonderful fruitfulness. The other, Mary Aikenhead, was the foundress of the admirable congregation of the Irish Sisters of Charity. A visitor to any house of either of these Institutes cannot fail to recog-

nize the beautiful spirit which their first mothers caught at the Convent at Micklegate Bar. It is a great glory to the Convent to have trained two such souls as Mary Teresa Ball and Mary Aikenhead, and to be thus intimately connected with their work for the honour of God. Let us hope that in this regard also its fruitfulness may be further increased for the benefit of His Church.

H. J. C.

31, Farm Street, Berkeley Square.

Feast of our Lady of Mount Carmel, 1887.

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CHAPTER I.

The Institute of Mary in England.

THE "Life of Mary Ward,"¹ recently published, has opened the way for a history of the "Institute of Mary" in England. Such a book was a necessary prelude to the present work, which without such a prelude, would stand much in the position of a building without its foundation-stone. For to Mary Ward, under God, not only the Institute as a body, but its English branch in particular, owes its origin and existence. Until a recent date—the date namely of the publication of the work just alluded to—the often repeated enquiry as to the precise nature of the relationship in which Mary Ward stands to the Institute has been one involving much difficulty and perplexity. It could not be adequately answered but by an exposition of Mary's life, and of the intricate complication of circumstances under which the two several Congregations with which she was connected were respectively

¹ *The Life of Mary Ward* (1585—1645). By Mary Catharine Chambers, of the Institute of the Blessed Virgin. Edited by Henry James Coleridge, of the Society of Jesus. Quarterly Series. Burns and Oates, 1885.

ruined and built up ; but for such an exposition the means were out of reach, so that even those who were not blinded by the clouds of prejudice and misrepresentation, which, through a long term of years shrouded the affairs in question in a mysterious darkness, were unable to defend a cause in whose justice they believed, having no certain basis upon which a defence could rest.

This want has been in God's goodness, supplied. The light of truth has made its way through the long-standing gloom. A devoted biographer, at the expense of many years' patient labour, has gathered together all accessible records that could help towards a satisfactory explanation of Mary Ward's history. And if much remains to be done, to render full justice, we may yet rejoice that enough has been achieved to vindicate that noble Christian heroine from any charge affecting her reputation as a loyal child of Holy Church, and a true servant of God ; and that arguments sufficient have been supplied to able and zealous defenders, to enable them to reinstate her in that honourable position in the esteem of English Catholics, from which mistaken impressions have for a long term of years dislodged her. She had been represented—as she truly was—the inaugurator or pioneer of that now widely spread system of uncloistered religious Congregations of women, formed to meet the exigencies of modern times, whose position and work in the Church enjoy at the present day the

full recognition and approbation of the Holy See ; while in regard to the Institute of Mary, although it is legally inadmissible to apply to her the formal title of its "Foundress" for reasons specified in the Introduction to the second volume of her Life, it is clearly shown by the same authority,² that she was the agent which Divine Providence employed in its formation, and that its members are free, and ever have been free, to regard her at least as the "Mother" under God, to whom their existence was in the first instance owing.

After all that has been done, and successfully done, to elucidate the matter, it may fairly be hoped that the case of Mary Ward will no longer remain unintelligible to those who owe her much. It is a case which has many a parallel in the annals of the Church. Mary was one of that class of great and heroically holy souls, whom God raises up from time to time for the execution of some extraordinary task to His own greater glory. All who are familiar with God's dealings with His saints know well, that His greater glory is an end not to be attained save by the way of manifold tribulation. To the eye of faith, it is the securest test of a Divine origin, the surest token that the work is being fashioned after the pattern shown upon the Mount. How often in such instances do we mark the verification of that truth uttered by Divine Truth Incarnate, in regard

² Introduction to *The Life of Mary Ward*, page xl.

to the supreme good Work which He Himself was about to accomplish: "Unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die it yieldeth much fruit!" In the history of Mary Ward's life we find the fullest exemplification of this principle. She had to undergo annihilation and to die, before her children could enjoy those privileges which she toiled and suffered so devotedly to purchase for them. Never, throughout the lengthened course of her labours in the vineyard of her Lord, did this zealous worker go forth to sow her seed, but the whirlwind of opposition arose, and threatened in its fury to cut off every prospect of increase. But, by the blessing of God, in proportion to the violence of the storm, the abundance of the harvest was to be great in after-time.

Our object here does not embrace a sketch of Mary's life and mission. A brief mention of the later incidents of her career, however, will be necessary as supplying the link, connecting with its true starting point, the work whose story is to be told in the following pages.

The Institute of Mary, the parent stem of which that work is an offshoot, may be said to have struck its roots in 1632, for in that year, not quite two years from the date of the famous Bull of Suppression,⁸ Mary Ward, with the sanction, and under the

⁸ The Congregation popularly miscalled of the "Jesuitesses" was suppressed by Urban VIII. in 1631.

protection of the Pope who had decreed the suppression, gathered around her the scattered remnant of her flock, and at the express desire of the Holy Father, established a house in the Papal City, where she and her children could follow their method of life within the range of supreme ecclesiastical supervision. Thus, under the eye of the Sovereign Pontiff the new Institute was formed and fashioned. As time went on Mary grew in the esteem of Pope Urban, in spite of unwearied efforts on the part of her enemies to deprive her of his favour. The care and solicitude which the Holy Father manifested in her regard, was as tender and paternal as though he had been bound to her by the bond of family ties.

In the course of a few years we find Mary enjoying the liberty of making foundations in other places; and, in 1639, armed with the Papal blessing and a recommendation from Urban to Queen Henrietta Maria, whom the Pope requested to show to Mary and her company all the kindness in her power, she returned to her native land, assisted by the encouragement and support of the Papal Nuncio, and the favour of her Royal Patroness. She made a foundation in London, few particulars of which have come down to us. It is known, however, that the community there formed, continued to flourish until the year 1689, when sharing the troubles of its Royal benefactors, James II. and his Queen, and deprived of a home by revolutionary fury, it

was unable longer to maintain a separate existence, and joined the community at Hammersmith. These facts are noteworthy, as by them we are able to trace in an unbroken line, a succession of the representatives of Mary Ward's spiritual family in England from her own time to the present day.

In 1642, with a few chosen companions, Mary left London for the north, and, amid the scenes of youth, at Hutton Rudby, the property of one of her relatives who put the place at her disposal, she established a small community and a school. It was here, in all probability, that the meeting took place, which proved to be the germ of the permanent establishment of the Institute in England, the meeting namely of Mary's kinsman, Sir Thomas Gascoigne and her religious daughter, Frances Bedingfield, the two instruments destined by Divine Providence to bring about the fulfilment of one of the dearest desires of Mary's heart.

In 1644, the difficulties of the isolated position of Hutton Rudby led her to remove to a residence more conveniently situated in the immediate neighbourhood of York. This was Heworth Hall, an old manor house belonging to the Thwing family. Its history, from the time when Mary took up her abode in it, is as full of tragic incident as a chapter of romance. We shall frequently have occasion to mention it in the sequel of our narrative. Here Mary toiled and suffered during the greater part of the few months that remained of her earthly

pilgrimage. The dangers occasioned by the close proximity of the Parliamentary army, at that time besieging York, obliged her for awhile to seek shelter for her household within the city walls. But when the siege was over, she went back to Heworth, and there, on the 20th. January 1645, she died a death which in its privations and sufferings, and the spirit of holy joy that hallowed it, was in beautiful harmony with the life of which it was the blessed consummation. Her sorrowing children laid her precious remains to rest in the little churchyard of Osbaldwick, where her grave-stone may still be seen.

For five years, they steadfastly continued to labour at the post where she had stationed them, in spite of poverty, persecution, and the miseries entailed by the civil war, raging around them. But, in 1650, departure became inevitable; the little community, under the direction of Mary Poyntz, sought a refuge beyond the sea and established a house at Paris.⁴

⁴ An interesting incident is connected with the removal of the Sisters from Heworth. Their poverty had reduced them to great straits at the time and they would have wanted the funds necessary to pay their expenses at such a crisis but for the timely aid of the illustrious Marquis of Worcester, son of the defender of Raglan Castle, and learned author of "A Century of Inventions." The original note in which he promises the sum of 500 pistols to his cousin Mary Poyntz is in the archives of St. Mary's Convent, York. Its possession is valuable as affording proof of the connection between that house and the earlier foundation of the Institute at Heworth. The document is worded as follows:—"I, Edward, Marquis of Worcester, here underwritten as a little testimony of

Then it seemed that Mary Ward's mission in the north of England was hopelessly frustrated: but God willed otherwise. One among that little band of fugitives, who from long and close intercourse with Mary, and a peculiar aptitude for imbibing her exalted principles had come to be regarded as her counterpart, was ere long to return, and, resuming the work, carry it on triumphantly upon the lines traced out by Mary herself. How, and through what vicissitudes this was accomplished, succeeding chapters will relate.

my most humble thankfulness to Almighty God for His infinite blessings and His particular illumination for the inventing and perfecting my last weighty design, do upon the Feast of my Patron St. Edward, offer and promise Five hundred Pistoles unto my Honoured Cousin Mrs. Mary Points to be disposed of by her for God's greater glory and the propagating of her most virtuous design and religious endeavour, the which Five hundred Pistoles I oblige myself to pay within one year after the date hereof. Witness my hand and seal this 5th of January, 1649—1650.

"WORCESTER."

CHAPTER II.

The Founder and his Family.

THE permanent establishment of the Institute in Yorkshire was mainly effected, under Almighty God, by Sir Thomas Gascoigne. The family which he so worthily represented had preserved the faith unsullied during the severest pressure of the penal laws ; and, in the list of Yorkshire recusants in 1604, John Gascoigne of Barnbow, Esq., and Maude his mother, (of the family of Ardington of Adwick-le-Street) are set down as recusants, "none of their family coming to Church, all the children secretly baptized, it is not known where." John Gascoigne married Anne, daughter of John Ingleby of Hutton Rudby, who is described in the same list as "an old recusant," and whose sufferings for his fidelity to the faith of his fathers are recorded in other documents of the persecution which afflicted the Catholics of Yorkshire with greater severity than their brethren in other counties. The issue of this marriage—the "secretly baptized" children—were Thomas, John, Michael, Francis, Helen, Mary, Catharine, Anne, Margaret, and Christina ; all steadfast Catholics, persons of singular holiness of

life, worthy of the heroic parents whose fidelity had secured to their children the gift of faith in Christ's Church. The father of this family was created a Baronet of Nova Scotia by Charles I., for reasons which do not appear, and died about the year 1638.

John, his second son, born in 1598, was admitted into the English Benedictine monastery of Dieulwart in early years, took the name of Placid, and was professed before he was sixteen years of age. But, as this was found to be opposed to the discipline of the Council of Trent, he had to renew his noviciate and profession. After completing his studies at the house of the same Congregation in Paris, he spent sixteen years on the English mission very profitably and advantageously to the Church, in the heat of a violent persecution. After having discharged several important offices in the Congregation—among others that of President-General—he was at length elected to succeed Abbot Rayner at Lamspring, “which Abbey,” say the Cambray Records, “did for many years flourish, under his pious and prudent government, in regular discipline, piety, and learning to the honour of the Congregation.” In Weldon's “Notes Eng. Cong. O.S.B.,” we read that, “He was very exact in that part of the Rule which commands the abbot to first practise himself what he commands others to do, and show by his actions what is not to be done.” When he died in 1681, he was in the sixty-sixth year of his profession, the fifty-seventh of his priest-

hood, and had been abbot thirty-one years, during which he had given the habit of St. Benedict to thirty-six of his religious brethren. His body was laid in his monastic church, before the steps which ascend to the choir.

Michael, the third son, was also professed at Dieulwart, retaining his baptismal name. The north of England was the scene of his missionary labours, which ended with his death, October 17th, 1657, on his return from York homewards.

Francis, the fourth son, devoted himself to the secular priesthood in the English College at Douay. He is said to have been "of a very pious and exemplary life."

Catharine, the eldest daughter, retaining her baptismal name, was one of the first nine novices who were admitted to profession, as foundresses of the then newly established Benedictine Convent of our Blessed Lady of Consolation at Cambray. Her epitaph in the Church there presents the following story of her edifying life :

Here lies our venerable Mother, M. Catharine Gascoigne, abbess forty years of this Convent of our Blessed Lady of Consolation, of the Holy Order of St. Benedict and English Congregation, being one of the first nine that began this house. She was professed the first day of the holy year 1625, was made abbess in 1629, at twenty-eight years of age, (by dispensation from Rome), renewed nine times, and twice more greatly desired. In her first cessation from the abbesship in 1643, she reformed the monastery of

St. Lazarus. In her last, in 1673, she kept her jubilee with that of the House. She suffered with remarkable patience grievous infirmities, and died piously on the 21st May, 1676, the seventy-sixth year of her age, and fifty-third of her entry into religion. She was born of Catholic and pious parents, descended from the Lord Chief Justice Gascoigne, who imprisoned Henry V. when he was a Prince. She was a most worthy superior, ever seeking to establish religious observance by efficacious exhortation and edifying example; most especially labouring to plant and conserve the spirit of true internal prayer and tendance to God, the faithful and humble pursuit of which she inculcated, as well by her own most assiduous practice, as by incessant recommendations living and dying.

Requiescat in Pace.

Her sister Margaret entered the same convent in December, 1628, at the age of twenty-two. Her life and death are thus recorded by the Cambray annalist:

On the 16th of August, in the year 1637, our dear sister Dame Margaret Gascoigne departed this life in the twenty-ninth year of her age and eighth of her profession. She was daughter to Sir John Gascoigne, Baronet, of Barnbow in Yorkshire. She esteeming that innocence and native goodness she had derived from her parents to be insufficient, therefore laboured for more purity of heart and perfection of Divine Love in religion, which by means of prayer constantly prosecuted she obtained. She led a most abstract life in religion, and having cheerfully and courageously trampled under foot all that the world calls great, and forsaken with a generous contempt not only what

advantages her birth and education offered her in the world, but also her parents and country, she applied herself in a profound solitude and silence to religious duties in this convent as appears by the story of her life written in another place.¹ Her natural propension to serve God was of the best, and knowing that all self-seeking and propriety was all nature could intend if it were not reformed by grace, her whole endeavours were to commit herself totally to the Divine guidance, that she might truly become virtuous in the sight of God, and conformable to His Blessed Will. Her exemplary life and most comfortable death give us great hope that she now enjoys that inseparable union with her Spouse our Saviour which with all her heart she incessantly sought after.

Requiescat in Pace.

Christina, the youngest sister, was on her way to join the Cambray community when she fell sick and died in London.

Helen married Gabriel Stapleton, of Carlton, Esq., and thus gave to the English Benedictine Congregation the pious and learned Doctor and Very Reverend Father Benedict Stapleton, monk of St. Gregory's, Douay, of which monastery he was twice prior. Of his discharge of this office, Weldon writes:—"He acquitted himself of it as if he had nothing else to do, and yet prosecuted his studies as if he had nothing else but them to mind, reaching

¹ This doubtless refers to her life written by Father Augustine Baker, whose evidence and extraordinary esteem of her piety and talents, both natural and acquired, justify what he has written of her.

from one end to the other, as 'tis said in the Book of Wisdom, and sweetly ordering all things." Twenty years he spent on the English mission, during which time he was domestic chaplain to Queen Catharine of Braganza; and, at his death in 1680, he had been eleven years President-General of the Congregation.

Mary married William Hoghton of Park Hall, in Lancashire, Esquire, and became the mother of Mary Hoghton who entered at Cambray as Dame Eugenia in 1639, and the grandmother of Dorothy Hoghton, who also entered at Cambray, in 1671, as Dame Scholastica. After having been successively procuratrix, prioress, and eight years abbess, she died August 2nd, 1728, in the seventy-fifth year of her age, and third of her religious jubilee. Later on we shall see why it has been necessary to specify these dates.

Anne married George Thwing of Hilton Castle, Cleveland, Esquire, nephew of the Reverend Edward Thwing who suffered for the faith at Lancaster, July 26th, 1600. One of her sons, the Reverend Thomas Thwing was arrested in the House of the Institute at York, and closed the illustrious line of martyrs under the penal laws, October 23rd, 1680. Two of her daughters we shall meet with by-and-by as members of the Institute.

Thomas, the eldest son of Sir John Gascoigne, was worthy to be the head of so pious a family.

From youth to venerable old age, he showed forth through the whole tenor of his life generous piety, and the solid virtues which characterize a true Christian, and find so congenial a soil for their growth in the manly upright English character, while his long career was a tissue of charitable works worthy of eternal life. Devotion to the Passion of our Lord led him in early life to visit the Holy Sepulchre; and the shadow of the Cross, the seal of God's elect, fell darkly on his declining years. He married Anne, daughter of John Simonds of Brightwell, Oxfordshire, a pious and charitable lady, who was called to a better life many years before her husband, having given birth to five sons and five daughters.

On the death of his father, he inherited his title and estates. But, burdened as these were with provisions for his sisters, and later on for his daughters, they allowed him but a small income to gratify his disposition for works of charity, so that, as he said, he had never had 200*l.* that he could freely spend.

His daughter Catharine, born 1621, entered the Benedictine convent at Cambray, 1638, taking in religion the name of Justina. In 1651 she was chosen as one of the first foundresses of a convent at Paris, of which in 1665, she became the second Prioress. She ruled that Community happily until her death on May 19th, 1690. She is described as "An egregious pattern and rare example of virtue."

Her, sister Frances, born 1627, followed her to Cambray, October 1st, 1655, was there professed, retaining her baptismal name, and died September 21st, 1708.

Anne, the eldest daughter of Sir Thomas, married Sir Stephen Tempest of Broughton in Craven. She was left a widow early in life, and afterwards passed most of her time with her Father, co-operating in all his benevolent designs, and eventually sharing in his troubles. When these were ended, and he retired from the world, she also went to the Cambray filiation at Paris, and humbly asked of the venerable prioress, her sister, for the scholar's habit, to make a trial of her fitness for the religious life. "Which being granted her," say the Cambray Annals, "she remained in it according to our Constitutions, six months, with true contentment, and satisfaction of soul, being fully resolved to live and die with us. For that intention she went into England, to sell her jointure and then to return again. But as soon as she had sold it, Almighty God was pleased to call her to Himself, to crown in the other life this good desire, with the rest of her meritorious works, as we may well hope, the 20th September 1684."

Helen, the third of the daughters, married Thomas Appleby Esq. of Linton upon Ouse. This worthy gentleman was a noble example of the fervour and self-sacrificing spirit, which animated most of the Catholics of this time. His landed

property was extensive, and it was his custom to receive persons driven from their ancestral homes by the severity of the penal laws, to provide them with house and farm, and not to exact a farthing's rent until they had acquired sufficient means to pay it without retrenching from their ordinary expenses. Not many years ago there were in the York convent religious, whose ancestors, a father and son, after suffering imprisonment in Northumberland for refusing to take unlawful oaths, were driven from their home with no clothes but those they wore, and the little money they had in their pockets. In good Mr. Appleby, however, they found a true friend. God blessed his bounty in their hands, and has continued to bless their descendants up to the present day.

Two daughters were the issue of the marriage of Helen Gascoigne and Thomas Appleby—Mary who became a Benedictine at Paris, and another who married Mr. Ravenscroft. Of these two girls Sir Thomas became guardian on the death of their father, and had to encounter the annoyance of a lawsuit on their behalf, with one of their paternal relatives.

At the time of the return of the Institute to England, Sir Thomas had passed the age of three score and ten, and by his numerous Catholic friends was looked up to as a father and the patriarch of the North. They flocked around him at Barnbow Hall, his ordinary residence, for mutual consolation

and encouragement, and with him concerted plans for the glory of God and the advancement of religion. They had hailed with delight the arrival of the Institute in England. Many of them had known it in its earlier days, and Sir Thomas himself was intimately connected with the families of Hutton Rudby and Heworth, who had afforded an asylum to Mary Ward and her companions during the last years of her life. For the sake of the training of their daughters in solid virtue, they naturally desired the establishment of the religious in the north of England, and the names of Robert Dolman Esq. of York, Sir Francis Hungate of Saxton, Charles Ingleby Esq. of Ripley, John Middleton Esq. of Stockeld, Sir Miles Stapleton of Carlton, Sir Walter Vavasour of Hazlewood, Dr. Peter Vavasour of York, Sir Thomas Haggerston of Haggerston in Northumberland and Thomas Riddell Esq. of Fenham in Durham, are recorded as contributors with Sir Thomas, his eldest son, and his daughter, Lady Tempest, to "the design of promoting the Roman Catholic religion and establishing a nunnery." Heworth Hall, where Mary Ward had died, and where her companions had resided until their departure from England, was first thought of for their home. Two daughters of George Thwing, nieces of Sir Thomas, and now members of the Institute, had been born in the house, and under the circumstances of the time, and remembering that it had been the scene of Mary Ward's death,

they would naturally return to it with peculiar pleasure. It was thought, moreover, that the widow of their eldest brother, Alphonso, sister of Sir Walter Vavasour, would cede it to them at an easy rent during her life time, and Mr. Craddock, the lord of the manor, was willing to sell it. This design was to be communicated to the Rev. Thomas Thwing, April 15th, 1676, but unforeseen difficulties prevented its realization. After more than a year's delay, Dolebank, a large house near Ripley, was chosen.

Sir Thomas bought a property at Mauston in the neighbourhood of his own residence, the rent of which, 90*l.* a year, he settled on the Institute, devoting one third to the house already founded at Hammersmith, and reserving the rest for two houses to be established in Yorkshire.

Reverend Mother Frances Bedingfield, was earnestly solicited by Sir Thomas and his friends to take up her residence in Yorkshire. But as the needs of Hammersmith required her personal attention, she could not be prevailed upon to undertake the foundation of Dolebank in person. Other sisters were, however, sent from Germany at her request, and at length, on Michaelmas day 1677, Sir Thomas had the gratification of seeing the community take horse at the gates of his mansion, and ride forth to enter upon the possession of their new home at Dolebank, Mrs. Catharine Lascells as Superioress, Mrs. Beckwith as her assistant, with Elisabeth Butcher, Helen Thwing (sister to Mrs. Lascells) and Mary

Root, "an old maid but a young nun," as the nucleus of a future sisterhood. Father Pracid S.J. (usually known under his alias of Cornwallis) was their first director.

The pretended discovery by Titus Oates, in 1678, of a plot for the murder of the king, and the ready acceptance of his infamous perjuries by the British public, encouraged others to seek enrichment by laying information against worthy Catholic gentlemen. Almost as distinguished in the north of England as Oates in the south was Robert Bolron. This man, born at Newcastle-on-Tyne, was apprenticed to a jeweller at Pye Corner in London, broke his indentures after a year's service, enlisted as a soldier, soon qualified himself for a cell in Tyne-mouth castle, and thence was sent on board the *Rainbow* frigate to fight against the Dutch, but found an opportunity of deserting. In great distress he became acquainted with one of the servants of Sir Thomas Gascoigne who introduced him to his master, and procured for him an appointment as steward of his colliery at Mauston. Gross speculation on his part occasioned his removal from that situation, but Sir Thomas still continued to treat him with great kindness and forbearance until he found it absolutely necessary to remove him from his estates. Then it was that he resolved to denounce Sir Thomas as a conspirator against the life of the king. He first laid an information before the county magistrates, but finding them little

disposed to entertain his story, he went up to London, where he was better received, but advised that he must needs be supported by another witness. This he found in Lawrence Mowbray who had been a footman in the service of the same family, but discharged for stealing money and jewels from Lady Tempest. Together they appeared before the Privy Council and accused Sir Thomas of plotting the death of the King. A warrant was issued. The venerable Baronet was arrested late at night on 7th of July, 1679, and though in his eighty-fifth year was hurried up to London at once. On the eighteenth he was examined before the Council board, and on the following day he was committed to the Tower.

The only colourable ground for their accusations was "A list of the Actors and Contributors designed in the promoting of the Roman Catholic Religion and for establishing a Nunnery," which they professed to have seen at Barnbow Hall. In their first informations they could say no more than that they had heard Papists say that they whose names appeared in that list were confederate to kill the King; but they grew bolder as they advanced in their career of perjury as the sequel will show. With the exception of Mr. Thomas Gascoigne and Mr. John Middleton who were in France, they procured the arrest, on the charge of High Treason, of all the friends of the Institute.

The volume of "Depositions from York Castle,"

tells us of the arrest of the Rev. Thomas Thwing at York, in the house of Mrs. Lascells, in the early part of 1679. At later periods of the same year, we find that informations were laid before Richard Shaw, Lord Mayor of York, by Bolron, against Robert Dolman Esquire, Dr. Peter Vavasour of York, and John Andrews, a gentleman of an ancient family in Monmouthshire, of whom the informer deposed: That seeing him in the house of Mrs. Lascells on the night that search was made for one Mr. Thwing he challenged him for a Popish priest. "He saith however" say the depositions, he hath not taken priestly Orders according to the Romish usage, and as to his wearing priestly robes or administering the Sacraments, he saith that hath not been proved upon him."

We are also informed that, in November of the same year, Bolron appeared before Sir Richard Stole, Bart. Robert Jenyson, and Richard Neile, Esqrs. and deposed that:

At Barnbow Hall, in the year 1677, he saw one—Killingbeck, a Romish priest, say Mass. . . . That the said Killingbeck did promise, in the name of his master, Thomas Riddell of Fenham, Esquire, that he should contribute liberally for the carrying on the said design, that is, the murdering of the King, and of all Protestants that would not immediately turn Roman Catholics. This informant further says that he saw a list of the actors and contributors engaged in the design of promoting the Roman Catholic Religion and establishing a Nunnery, etc., which list he hath

heard several Papists say was the list of those that had engaged themselves in the design of killing the King; amongst which names he saw the particular names of Thomas Riddell of Fenham, Esquire, and Sir Thomas Haggerston of Haggerston, Bart.; as also contributions given by them for the carrying on of the said design. . . . And this informant, further says that he did hear them conclude and agree immediately to establish a nunnery at Dolebank near Ripley, in hopes that their design of killing the King should take effect, which nunnery was accordingly established about Michaelmas 1677.

On January 24th, 1679, Sir Thomas Gascoigne was brought to the Bar of the Court of King's Bench, to be arraigned before the Lord Chief Justice Scroggs and the rest of the judges.

Bidden by the Clerk of the Crown to hold up his hand, the venerable old man complained that by reason of his deafness, he was unable to hear what was said. The rigours of his imprisonment had greatly increased this infirmity which had come upon him in his old age. Accordingly, at the desire of the Lord Chief Justice, the Clerk went down close to the Bar.

On being interrogated: "Guilty or not guilty?"

Sir Thomas replied: "Gloria Patri et Filio et Spiritui Sancto, I am not guilty."

Clerk. Not guilty, you must say.

S. T. Gascoigne. Not guilty; nor any of my family were ever guilty of any such thing. I hope I shall be tried fairly.

Being asked how he desired to be tried, he said :

“I desire that in order to my trial, I may have a jury of gentlemen, of persons of my own quality, and of my own country, that may be able to know something how I have lived hitherto; for I am above fourscore and five years old.”

L. C. Justice. Tell him he shall have a good jury of gentlemen of his own country.

When he heard that the time of the trial would probably be about the end of the term, he objected that he might not be able so soon to produce all his witnesses. Mrs. Ravenscroft, his granddaughter, his only relative present, pleaded earnestly that the trial might be delayed until all the witnesses, some of whom were then in Paris, could be brought together; but Mr. Justice Dolben said: “Mistress, he had reason to believe that he should be tried sometime this term, for so the Council ordered it, and therefore he should have got his witnesses ready,” and after some further discussion, Wednesday, February 11th, the last day but one of the Term was finally fixed upon.

Accordingly on that day the prisoner was brought up before the Court to stand his trial. The substance of the indictment is contained in the opening speech of Mr. Dormer, Counsel for the King, which ran thus :

May it please your Lordship, and you gentlemen of the jury, Sir Thomas Gascoigne, Baronet, the prisoner at the Bar, stands indicted for high treason, in con-

spiring the murder of his Majesty, the subverting of the Government, and the introducing the Romish Religion, and for effecting these purposes, the indictment sets forth, that the said Sir Thomas Gascoigne, Sir Miles Stapleton, and other false traitors, the 30th of May last, at the parish of Elmete in the West Riding of the county of York, did assemble together, and there resolved to put their treason into execution. and the better to accomplish their said treason and traitorous injunctions, they did agree to contribute several large sums of money to several of his Majesty's subjects unknown, to introduce Popery, to kill the King and subvert the Government, and that Sir Thomas Gascoigne did solicit Robert Bolron to kill the king, and for that service he was to pay him 1000*l*. To this he hath pleaded not guilty. If the King's evidence prove the charge of the indictment, your duty is to find him guilty.

The evidence upon which these charges rested is set forth in the speech of Mr. Sergeant Maynard, who said :

We shall call our witnesses, and prove it directly upon him, even by two witnesses, and we shall prove that he held intelligence with one Preswicke, a priest, letters between him and that person are found in his custody, and we shall produce one of them wherein it does appear, that there was intelligence between them, and consultation had about the oath of allegiance, and that Prand did write to him, that it was a damnable oath condemned by the Sorbonnists. And upon that point hangs the changing of religion, for that Oath of Allegiance is the great touchstone to discover men's sincerity by, and the great bond to tie them to the Government, and to the Protestant religion. And

we shall likewise prove another passage in a letter indorsed with the prisoner's own hand, wherein there is an expression to this purpose. That if England be converted (the priest writes this to him) then how a sum of ninety pound was to be disposed; which was, as you shall hear, and we shall prove, in a nunnery. "If England be converted," that clearly shows what was their intention, not only to destroy the King, but the religion and the nation, and so they were conspiring not only against his Majesty, but against God.

Bolron and Mowbray, being sworn, gave evidence concerning conversations between Sir Thomas and his friends, which they had overheard while in his service. Amongst the statements of the former appear the following.

My Lord, in the year 77, several men did meet and assemble together at Barnbow-hall in the county of York, Sir Thomas Gascoigne's house; and their resolution was this. That they would build a nunnery at Dolebank, in case their design and plot of killing the king should take effect, and the Roman Catholic Religion be established in England; upon which account the company there present did resolve they would lose their lives and estates to further it. And Sir Thomas Gascoigne did conclude he would give 90*l.* a year for ever for the maintenance of this nunnery; upon which they all agreed, that after his death he should be canonized a saint.

Being asked by the Lord Chief Justice, "Who were these gentlemen?" Bolron replied: "Sir Miles Stapleton, Charles Ingleby, Esquire Gascoigne, my Lady Tempest, Thomas Thwing, Sir Walter Vavasour, Sir Francis Hungate, and Robert Killingbeck a Jesuit,

and William Rushton a Romish Priest." Cross-questioning followed these disclosures; then, being desired by the Lord Chief Justice to "go on" Bolron continued: "Accordingly Sir Thomas Gascoigne did erect a Nunnery at Dolebank about the year 77."

Lord Chief Justice. What! built it?

Mr. Bolron. He established it.

Lord Chief Justice. Who were the nuns?

Mr. Bolron. Mrs. Lashalls was Lady Abbess, Mrs. Beckwith and Mrs. Benningfield were her assistants, Ellen Thwing, Elizabeth Butcher and others were nuns, according as I heard Sir Thomas Gascoigne, say; and when they went by Sir Thomas Gascoigne, when one Mary Root was taking horse, Sir Thomas Gascoigne said of her, "there goes an old maid and a young nun."

L. C. J. Whither were they going then?

Mr. Bol. To take possession of the Nunnery.

After a series of questions concerning the nature, locality and proprietorship of the said Nunnery, his Lordship asked: "How long staid they there?"

Mr. Bol. They lived in this place near a year and a half.

L. C. J. Till the Plot was discovered?

Mr. Bol. Yes.

Being asked whence he derived the knowledge he had communicated, he stated that it was obtained from letters which his master had sometimes allowed to lie open; but of which, he said "I dont know any particulars; there was no great matter in them." To the enquiry: "Who writ them?" he answered:

"The name that I saw was Pracid, or from Mrs. Lashalls."

Bolron further stated that "Sir Thomas did establish gol a year which was purchased of Mr. Timothy Malrever, and Alver Aloftus enjoys it."

L. C. J. Where does it lie?

Mr. Bolron. It lies at a place called Mauson near Sir Thomas Gascoigne's house.

Mr. Justice Jones. To what purpose was it bought?

Mr. Bol. To establish a Nunnery.

Mr. Just. Pemberton. And then they told him he would be canonized for a Saint when he died.

Mr. Bol. Yes, my Lord.

L. C. J. Well go on then.

In compliance with this order, the witness added further testimony concerning the alleged design to kill the king, as made known to him by a conversation between the Baronet and his son, Esquire Gascoigne, which he, Bolron, overheard while engaged in reading "a book called the lives of the Saints," in a recess of Sir Thomas' chamber. He averred, moreover, that Sir Thomas had offered him 1000*l.*, on condition that he would undertake the execution of the deed, and that Rushton, his confessor had urged him to the same by the assurance that it was a meritorious act to kill the King, and that the Pope had endowed him with special power to absolve anyone who should accomplish it.

The several charges of Bolron being repeated to

Sir Thomas, he with dignified brevity denied them. Whereupon Mowbray was called to give evidence. He stated that he had lived in the household of Sir Thomas, serving him in his chamber, from 1674 to 1676, "in which time," said he, "I did observe Mr. Thomas Addison, a Priest, Stapleton, a Priest, Killingbeck, a Priest, and Thwing, the elder and the younger, several times to visit and confer with Mr. William Rushton, Sir. Thomas Gascoigne's confessor." The object of these conferences, he said, was the "setting of the Popish Religion uppermost in England," which the plotters designed to effect by "firing the cities of London and York, if it could not be done by fair means." The King, he said, was to be killed for having broken a promise, made to the Jesuits, when in exile; namely that he would establish their religion in England whenever he should be restored. Rushton, the witness declared, had exhibited a list about four or five hundred persons engaged in the said design, amongst whom he mentioned Sir Thomas Gascoigne, Thomas Gascoigne Esq. my Lady Tempest, Mr. Vavasour, Sir Francis Hungate, Sir John Savile, the two Townleys, Mr. Sherborne and others.

On the conclusion of Mowbray's evidence, Sir Thomas' almanac was produced, and the Attorney General called attention to the following entry; "The 15th to Peter for 100*l.* to Corker." Sir Thomas was asked what this 100*l.* to Corker was for, and replied that it was for the portion of Mary

Appleby,² to whom, as she lived beyond sea, he was obliged to send remittances through Mr. Corker.³ Great significance was attached to the fact that in one year the sums of money so remitted amounted to 900*l*. The following passage was next produced and read,

"Take Heworth at an easy rent of the widow, and purchase the reversion of Craddock, and in the interim Dawson."

Mr. Just. Dolben. Ask him what he did mean by the taking of Heworth.

Sir T. Gasc. I took no house there.

Mr. Just. Dolb. But did he agree to buy the reversion of it?

Sir T. Gasc. It was for my niece Thwing. She was born in the house, and was very desirous to be in the house.

Mr. Just. Dolb. Aye, but why did he take the lease of the widow during her jointure, and why buy the reversion?

Sir T. Gasc. I know no reason but my affection to her.

Mr. Att. Gen. Ask him who he did intend should live in the house.

Sir T. Gasc. Nay, I don't know what they intended my niece Thwing.

² Mary Appleby, daughter of Thomas Appleby of Linton, Esquire, and Helen Gascoigne, daughter of Sir Thomas, was a nun in the Benedictine Priory at Paris. Sir Thomas was her guardian, her parents being dead.

³ Father Corker was a priest of the English Benedictine Congregation. He was arrested and condemned to death at the time of the Titus Oate's Plot, but was released on the accession of James II. He is said to have received above a thousand persons to the Church during his imprisonment at Newgate.

Mr. Just. Dolb. Did you buy it yourself?

Sir T. Gasc. No, I lent her the money.

Mr. Just. Dolb. Did you intend it for her?

Sir T. Gasc. I might do with it what I would.

Mr. Att. Gen. Ask him if his niece Thwing was a single woman, and was to have the whole house to herself.

Sir T. Gasc. She had her brother with her.

Mr. C. Just. Ask him if Mrs. Lascells was not to be Lady Abbess and live there.

Sir T. Gasc. I know nothing of it.

Mr. Att. Gen. Ask him if there was not one Mrs. Bedingfield to be there.

Sir. T. Gasc. No.

Mr. Just. Jones. Why, do you know anything of her?

Mr. Att. Gen. She is in York gaol.

Mr. Bolron. No she is gone thence, my Lord. Ellen Thwing was a nun and was sent for from beyond sea to instruct all them that should be made nuns, and this [Father Cornwallis was Father Confessor to the nuns. He is now in York gaol, taken with two women.

When the scanty matter supplied by Sir Thomas' memoranda had been thoroughly sifted, the Attorney General brought forward a letter⁴ written to Sir Thomas by Father Pracid from Dolebank, "wherein" said he, "is the proviso talking of the settlement: *In the formal settlement, let this proviso be added: If England were converted, then the whole to be disposed of so and so.*"

Mr. C. Just. Mr. Bolron, how came you by this paper?

⁴ This letter is given further on.

Mr. Bolron. I took this paper in Sir Thomas Gascoigne's chamber, with several others, I remember some had his hand to them, others had not. And some were signed Pracid and some Cornwallis.

The clerk having read the said letter to the court, the Lord Chief Justice observed: "I think 'tis pretty plain there was a design of erecting a nunnery."

Mr. Serg. Maynard. If England is converted then the whole *gol.* a year to be employed in Yorkshire about a rotten house which will be much for God's glory. Another letter^s of Father Pracid, dated from York Castle, May 24th was read in proof of the treasonable teaching of the Jesuits and Sorbonnists concerning the Oath of Allegiance.

Several witnesses appeared for the defence, for the most part, Yorkshire men of the poorer sort, whose testimony went mainly to prove that the two witnesses for the Crown were men utterly untrustworthy, that they bore ill-will against the prisoner, and had concerted together to effect his ruin.

Mr. Justice Jones in summing up, strenuously endeavoured by specious arguments to upset the evidence for the defence, to make good as far as might be the credit of Bolron and Mowbray, and to incline the jury to receive their testimony. A short extract from his harangue will serve to show what weight he attached to the affair of the nunnery, which was, in fact, the only evidence substantial enough to furnish any foothold for the case against Sir Thomas.

^s This letter is given further on.

It does appear likewise, said he, as to the introduction of the Popish Religion here, they began to settle a nunnery, and it was fit to do so against England should be converted: First in such a place, but if it happened England were converted then to be moved to another place. There was at this nunnery appointed an abbess, an assistant and several nuns, and Sir Thomas Gascoigne so well knew of this that one of them that was appointed to be a nun, at the time of her taking horse, he said to her, 'There goes an old maid and a young nun.' And there are letters come from that very nunnery and from the priest that was appointed to attend them as confessor, which have been read to you; and there is another preparation thought necessary to introduce this Plot, and that is that all Papists might be seduced into an opinion that it was a dangerous thing to take the Oath of Allegiance, and that it was a damnable sin. For this purpose letters came from the Doctors at Sorbonne, and they determine it to be so lest any man of that religion should be so good a subject, as to profess obedience to the king in temporals. Then the plot goes on between Sir Miles Stapleton, Sir Francis Hungate, Sir Charles Vavasour, Sir Thomas Gascoigne, Mr. Gascoigne, Middleton, Rushton, my Lady Tempest and a great company more, all met together and consulting in Sir Thomas Gascoigne's house in his great room, his old dining-room."

Mr. Justice Pemberton and Mr. Justice Dolben likewise charged the jury with the same undisguised intent that was manifested by their brother justice. The logic of the three judges, however, fell short of its aim against the common sense of these honest Englishmen, who retiring from the

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Bar to deliberate upon their verdict, returned after half an hour and delivered it thus :

Clerk of the Crown. Sir Thomas Gascoigne, hold up thy hand. Look upon the prisoner. How say you is he Guilty of the High Treason whereof he stands indicted, or Not Guilty ?

Foreman. Not Guilty.

Clerk. Did he fly for it ?

Foreman. Not that we know of.

Then the verdict was recorded and the Court rose.

It was in the closing scene of his trial that the worthy baronet gave an example of the heroism of his virtue, and proved himself to the last a faithful follower of His Divine Master. His friends hailed the verdict with joy and gathered round him to repeat what his deafness had prevented him from hearing. Anticipating the worst—for few of those who had been arraigned on the evidence of Oates and his fellows had escaped—he mistook the purport of what his anxious friends were saying to him, and replied, “Yes, yes, I did believe it, God forgive them! Let us pray for them.” He thought he had been condemned, and these were his Christ-like sentiments.

After his acquittal he lost no time in carrying into effect a design he had already contemplated, and in prospect of which he had executed a seven years’ lease of his estates to Mr. Charles Ingleby; he retired from the world and consecrated the remainder of his days to prayer and penance in the

monastery of Lambspring, of which his venerable brother, Dom Placid Gascoigne was Lord Abbot. This, it appears, was misconstrued by those who were incapable of understanding a character such as his.

The pamphlets of the age, [says a document printed in 1680,] have made him since his trial, a fugitive beyond the seas; but his insatiable prosecutors have been in fresh pursuit here on new pretences, and have wearied the Attorney General with search and exposition of the laws to bind and fasten him on some new tenter; yet the old gentleman prays for them and for the nation; his life is at the king's service; his soul is travelling to his Creator, Who hath also witnessed for him giving him length of days in the land, a blessing promised of old to those who honour and obey their superiors, as he professes to have done, and hopes it will appear better, when some of those persons come upon their last pillow, when God grant them His grace and true repentance.

The trials of all the other friends of the Institute indicted by Bolron and Mowbray, followed in the course of the year. All were acquitted, save the Rev. Thomas Thwing. From the annals of the Cambray filiation at Paris, we have the following notice of Lady Tempest's share in these troubles, the legal account of her trial is not to be found:

She went through a very severe probation by means of those ungrateful creatures (servants), one of whom she saved from death for stealing from her a good sum of money, yet now did all that lay in his power,

by his calumny, to take away her life, so that she was also brought from her father's house to London, to appear before the King's Council, whence she was sent back to be imprisoned in York Castle, and have her trial in that city, where, if found guilty, she should be burned alive, the apprehension of which was a very martyrdom to this good lady, who was in her nature so fearful that the very thought of death was enough to make her die, especially such a kind of death. Which put all her friends into great anguish and concern, believing she would not be able to appear at the trial; and if she did not she would be condemned as guilty; besides the greatest families in Yorkshire would have been put to death, who were brought in as accomplices of the Gascoignes. But Almighty God, although He is pleased to permit His faithful servants to suffer something for their merit, yet He never fails to assist and help them, when He sees it is the best time. As He did this good lady, now in her greatest necessity, by means of the Rev. Maurus Corker, one of our Holy Order, whom she met with at London, and after some discourse with him she was so strengthened and encouraged, that she did not only come to her trial with undaunted courage and alacrity, which astonished all that knew her, but said several times since that she thought she could not only, willingly have suffered that burning, but ten times more for God if He had so ordained Who was pleased to be satisfied with this her good will and desire to die for His sake. And as to the rest, He delivered her both from the torment and the aspersion cast upon her, and cleared her by right of law and justice, to the great consolation of all the Catholics.

The Rev. Thomas Thwing who was in Newgate at the time of his uncle's trial, was brought down

to York for his own in March 1680, but he challenged so many of the jurors that the trial had to be postponed until the summer assizes. On the 29th of July, the day after Lady Tempest's acquittal, he was brought to the bar. After challenging many of the jury, he said very respectfully to his judge, Justice Dolben, "My Lord, I shall willingly stand to the other jury." "What jury?" said the judge. "My Lady Tempest's jury," he replied. "Oh! your servant," rejoined Justice Dolben, "you either are very foolish or you take me to be so." The substance of the evidence against him was:

In 1677 Sir Thomas Gascoigne, Sir Miles Stapleton, the prisoner and many others met at Barnbow Hall; there they agreed that, in hopes the Plot of killing the king would take effect, they would erect a nunnery at Dolebank, but the real intention was to have it at Heworth, within a mile of York, after the king was killed; and to avoid suspicion, my Lady Tempest told them she would let them have Broughton for the present; it was then agreed that the king should be killed.

After all the evidence had been taken, Justice Dolben asked the prisoner what he had to say. He replied:

"I have no witnesses to call, but I hope it will be considered what kind of witnesses these are, what lives they have led; they bring me in amongst the rest, we are all of a family; I hope, my Lord, you will consider these ill men that will, may take away an honest man's life unjustly." "I hear nobody speak

against their lives," said the judge, "and this I must tell you, till men are convicted of some crime that may disable them, you cannot take away their testimony."

The prisoner remarked very gently:

"My Lord, witnesses should be men of credit and reputation."

"The jury is to consider of that," said the judge, and forthwith he proceeded to charge the jury in prejudiced terms, and was followed in the same spirit by Mr. Baron Atkyns. After a short consultation the jury returned a verdict of "Guilty," and the court was adjourned.

On the 2nd of August, the future martyr was again brought to the Bar, and was thus addressed by the Clerk.

Thomas Thwing, hold up thy hand: Thou hast been indicted that thou, as a false traitor, didst conspire the death of the King etc. and thereby hast been found guilty: what canst thou say wherefore judgment should not be pronounced against thee?

Prisoner. My Lord as I am now upon my life, I know nothing of these things in the least that these men have sworn against me. And on the other side I say that before Sir Thomas Gascoigne had his trial these men said nothing against me, so I hope your Lordship will take it into consideration.

Mr. Just. Dolben. For your innocency, the gentlemen of the jury are judges of that, and they had found you guilty, so that it is not in my power either to acquit or condemn you; I am only to pass sentence ac-

cording to that conviction. If you have anything to say wherefore judgment should not be pronounced, I am ready to hear you.

Prisoner. All that I can say is to declare my innocence and that these men are of no credit and reputation. It is very hard that I only should be found guilty, and none of the rest arraigned for the same crimes.

Just. Dolben. No it is not impossible : it is possible you may be guilty and the rest innocent.

Prisoner. For my part I told your Lordship that I was but once or twice in a year at Sir Thomas Gascoigne's, being my uncle, and I do protest I know nothing of the consult these men do charge me with.

Just. Dolben. You say one thing, they swear another, and for aught I know they are honest men ; they are lawful men, and not convicted in the main ; for I do believe there were many great and dangerous consults held at Sir Thomas Gascoigne's by several persons, and that there have been many horrid and treasonable things acted there. You have been indicted for High Treason, the highest treason any subject was ever guilty of, for attempting to kill the King, for resolving so to do, upon deliberate advice and consultation ; and this for no other end or purpose but that you might have your religion set up, for that was your design, to change this religion here, and to settle Popery in England, and the better to bring that to pass, you thought to take away the King's life, knowing that you could not otherwise accomplish it. You are, I am satisfied, a priest of the Romish Church : therefore all that I can say to you, in reference to your future state, you will not value, for you account me a heretic, as you do the King, and I am content to be so esteemed in so good company, therefore I shall waive it. As you are a gentleman, I will give some

respect to you, and will not pass sentence on you among the rest of the prisoners that are guilty of felony and murder, but will do it by yourself. The law doth command, and the court doth award, that you be carried from hence to the place from whence you came, that is the prison, and from thence you are to be drawn to the place of execution, you are there to be hanged by the neck, you are to be cut down before you are dead, and your entrails are to be taken out of your body, and thrown into the fire before your face, and your head to be parted from your body, and your body separated into four quarters, and your head and your quarters are to be disposed according to the king's pleasure, and the Lord have mercy on your soul.

Prisoner (Humbly bowing his head). *Innocens ego sum.*

The king reprieved the execution of the sentence, but was constrained by the remonstrance of the House of Commons to issue the death-warrant on the day after the meeting of Parliament; and on the 23rd of October the last of the English martyr-priests was drawn on a hurdle from York Castle, past the house in which he had been arrested, and in which the sisters of the Institute dwelt; through the streets and Micklegate Bar, a road which nearly forty priests, bound on the same errand, had travelled before him, to the place of public execution, for them and for him the Mount of sacrifice, between the high road and Knayesmire. Arrived thither, and having full time allowed him, with a remarkably cheerful countenance, and in a clear voice, he delivered an address which he had care-

fully prepared. He declared his innocence as to any plot, his loyalty to the King and his charity to his neighbour. He gloried in acknowledging that he was a priest and that he had exercised his sacerdotal functions for fifteen years. He begged of God to bless the king, the queen, the duke of York, and all other good Christians; he forgave from his heart his accusers, the jury and all who had concurred in his death; he desired all true Catholics if any such were there present, to pray for him; and after expressing his own love and piety towards God in fervent prayers and ejaculations, he concluded with these prophetic words; "Though I know the affairs of the kingdom are in a bad posture, yet I hope they will be cleared ere long, and then the actors thereof will be fully known." Just as he was turned off the ladder he was heard distinctly to say. "Sweet Jesus, receive my soul." After the horrid butchery prescribed by the law had been perpetrated on his body, his mangled remains were given to his friends, and reverently interred by them in the Churchyard of St. Mary, Castlegate. Some years later, in making another grave on the same spot, a copper-plate which they had placed within his coffin was found, and given by Dr. Stubbs who was present to the celebrated Yorkshire antiquary, Thoresby, who had been present at the trial. It bears the following inscription:

*R.D. Thomas Thwing de Heworth Collegii
Anglo-Duacensis sacerdos post annos 15 in Missione*

Anglicana transactos Eboraci condemnatus et martyrio affectus est Octob. 23, 1680, a duobus falsis testibus ob crimen conspirationis tunc Catholicis malitiose impositum.

Linen steeped in his blood, and some of his hair are preserved in the convent of the Institute at York and at St. Mary's College Oscott. Vestments worn by him, are in the possession of Mrs. Herbert of Upper Helmsley Hall, York.⁶

Sir Miles Stapleton who was joined in the indictment with Sir Thomas Gascoigne, but could not be brought up to London on account of ill-health, was conveyed thither afterwards, but sent back to York in June. He was brought to trial in July, but challenged so many of the jury that the trial was deferred and did not come off until July 1681. Bolron, Mowbray and one John Smith appeared against him. He defended himself with great ability; brought his friends and neighbours, Sir Thomas and Lady Yarmouth and others to confound the credit of the informers, and was immediately acquitted.

Bolron and Mowbray, who had brought so much trouble on all the leading catholic families of Yorkshire, and most of all on the Sisters of the Institute, now lost all credit, and were denounced as down right liars. They sank into their native obscurity

⁶ These vestments, with accompaniments, were inherited by their present possessor from a relative to whom they were given by the wife of the last survivor of the Thwings.

and no one cared to enquire what had become of them.

Of the other persons associated with Sir Thomas Gascoigne in his design of erecting a Nunnery, and denounced by these informers, Mr. Charles Ingleby a barrister of Grey's Inn, lived to become a Baron of the Exchequer in the reign of James II. "Esquire Gascoigne," Sir Thomas' eldest son, was tried at York with his brother-in-law Sir Stephen Tempest in March 1680—1, and acquitted. Mr. Middleton of Stockeld afterwards sought safety in France, with Mr. Gascoigne, and Dr. Peter Vavasour, fifth and youngest son of Sir T. Vavasour of Hazlewood, was bound over to appear at the Assizes, and was subsequently acquitted.

Sir Thomas died at Lambspring, May 12th 1689 in his ninety-fourth year. He was buried in the Abbey Church, in the vault, according to his own request—in which the remains of his brother, Abbot Placid Gascoigne, had been deposited a few years previously. The spot where the bodies of these two venerable brothers rest together, is marked by a leaden plate bearing the names of both and the inscription,

Sicut dilexerunt se in vita, ita in morte non sunt separati.

A beautiful portrait of Sir Thomas, bought at the sale of Lord Northwaite's pictures, is now the property of the Benedictine Fathers at Cheltenham, by whose kind permission a copy of the picture has been painted to adorn the reception room of the York Convent.

CHAPTER III.

The Foundress and her ten Sisters.

THE ancient family of Bedingfield is one of those most conspicuous, for staunch adherence to the Faith under the pressure of the penal laws. Sir Edmund Bedingfield of Oxburgh, knighted 15, Henry VIII., married Grace, daughter of Lord Marney. Their son, Sir Henry, who married Catharine, daughter of Sir Roger Townsend, Kt., was Lieutenant of the Tower, and a Privy Councillor in the reign of Mary. John Bedingfield, a younger son of Sir Henry, married Margaret, daughter of Thomas Salesden, Esquire. A zealous Catholic, and especially noted for his generous devotedness in succouring the persecuted clergy, he had much to suffer in the good cause. On one occasion the priest-hunters captured one of their victims under his roof. Fortunately this was in the time of James I., and the penalty by law prescribed,—forfeiture of life and property,—which, in the reign of Elisabeth, would probably have been enforced to the uttermost, was, with comparative lenity, commuted for the payment of a heavy fine. The danger he had incurred in no way damped the

ardour of his charity. To the end of his days he constantly maintained a priest in his house; and hospitably entertained, and munificently aided all others whom the duties of their ministry, or the dangers of the persecution brought to his door. A long life thus spent, was crowned by Almighty God with a holy and happy death. So great had been the sacrifices entailed by his constancy in the Faith, that, when the end came, he could confidently say with St. Peter,—as he was heard to do on his death-bed,—“*Ecce nos reliquimus omnia et secuti sumus Te. Quid ergo erit nobis?*”

As some part of the answer vouchsafed to his dying prayer, we may surely regard the wonderful graces bestowed upon the posterity of this good and faithful servant of his Lord. The history of those persecuting days contains the record of many a good old family, which gave to Holy Church a goodly number of children, whose faithfulness reached the point of heroism; yet few pedigrees, we think, can show a list of eminently holy souls to rival that of Bedingfield. Our present purpose is to give some account of the saintly lives of one group of its members, the daughters, namely, of Francis Bedingfield of Bedingfield, of whom Mother Frances Bedingfield, foundress of the English branch of the Institute of Mary, was one.

Francis was son of John Bedingfield mentioned above. He was happy in making an alliance with a family distinguished like his own for all that is

honourable whether according to nature or grace, by his marriage with Katharine, daughter and co-heiress of John Fortescue.¹ This lady, it is said, after her betrothal, began to feel a strong attraction for the religious state, and, shortly before the day appointed for her marriage, made known her desire to her father. He told her that if she had shown such a disposition earlier he would gladly have yielded to it; but that now, her portion being partly paid, she must abide by the existing arrangement. So at the voice of duty she made the sacrifice of her heart's desire, and consented to be tied by the bonds of matrimony. How God in His own time and way gave increase to this good seed of devout craving after the more perfect life, will shortly appear.

The marriage was blessed by a numerous offspring, three sons and eleven daughters. The destinies of the daughters are thus set forth in the family pedigree at Oxburgh.

Katherina, mater Carmelitorum Antwerpiaë in Brabantia.

Philippa, Benedictinarum.

Maria, domina devotarum Leodii.

Margareta, mater abbatissa Clarissarum Rhotomagi in Gallia.

¹ Through his mother John Fortescue was great-grandson of the Blessed Margaret Plantagenet, the martyred Countess of Salisbury. He was kinsman to the Venerable Adrian Fortescue, martyred A.D. 1539.

Winefrida, mater dominarum devotarum Bavarix.
Helena, mater canonissarum regularium Brugis
in Flandria.

Gracia, canonissa regularis Leovanii.

Francisca, domina devota Romæ.

Anna, monialis ordinis S. Claræ, Grulingis in
Flandria.

Magdalena, directrix novitiarum Carmelitarum.

Elisabeth, maritata.

It must be observed, with regard to this list, that it disregards altogether the order of seniority. It was made, probably by a member of the family not personally acquainted with the sisters. Information supplied by communities of which some of them were members, enables us to assign their proper dates to all but one of the eleven.

Helen, the eldest, born in 1603, went at the age of eight, to St. Omers, to live with her grandmother, Fortescue, who undertook the care of her education. She remained there until her fifteenth year, when her long cherished desire to become an Augustinian was realised, and she was received into St. Monica's Convent at Louvain, where her aunt, Mary Fortescue, had been some years professed. She was admitted to her profession in 1622, taking in religion the name of St. Augustine. Seven years later she was appointed one of the number of those sent to make a foundation at Bruges. Of this house she became the third prioress. She fulfilled the duties of her post with great edification and died most holily

in 1661. She was succeeded in superiority by her saintly niece, Mary Bedingfield, to whom she had given the habit, and who remained in office until her death in 1693. Grace, called in the Louvain Chronicle, the youngest daughter of Francis Bedingfield, though, as she was born in 1618, she must have had two sisters at least, younger than herself, was attracted from childhood to the religious state; entered among the Augustinians of Louvain, and was professed at the age of seventeen in 1635. Of her after life, nothing is recorded beyond her transference to Bruges at the completion of her noviceship, which would be shortly before her sister Helen's election as prioress. The date of her death cannot be ascertained.

Margaret, the second daughter, a year younger than Helen, made her profession as Sister Margaret of St. Ignatius, in the convent of Poor Clares at Gravelines in 1624, at the age of nineteen, and twenty-one years later was sent on the foundation to Rouen, which was the first branch of the tree planted at Gravelines by Mary Ward, and is now represented by St. Clare's Abbey Darlington. After filling for some years the office of Vicareess, she was elected Abbess, which post she retained till her sudden death, eleven years later, in 1670. Of the virtues that adorned her religious life, an edifying record is preserved in the Annals of the Poor Clares at Rouen, where we read that her distinguishing marks of sanctity were peace, confidence in God,

and an all-embracing charity, which caused her religious sisters to apply to her the words written of holy Job, "Mercy grew with her from her infancy."

Anne Bedingfield, the tenth daughter, followed the example of her sister, Margaret, and became a nun in the holy Order of St. Clare. In a letter written by one of the members of the Gravelines Poor Clares to their religious sisters at Rouen, we find that Anne was born in 1623, received the habit at Gravelines, at the age of sixteen, was elected Abbess in 1667, and died in 1697, having been in religion fifty-seven years and held the post of superior thirty years. Like her sisters she was characterized by strong quiet peacefulness, and was besides remarkable in her community for her love and eminent practice of holy poverty, and for her perfect indifference in the exercise of all employments, manifesting a preference only for the most humble and laborious, in which she continued to be foremost even as superior. Her portrait represents her with a cross before her on one arm of which a dove is perched. This is said to relate to a vision with which she was favoured.

Of Philippa Bedingfield, the third daughter, we learn from the Necrology of the English Benedictine Convent at Ghent, now represented by St. Mary's Abbey, Oulton, and from the life of its foundress, Lady Abbess Knatchbull by Rev. Sir Toby Matthews, that she entered the monastery at Ghent when she

was nineteen or twenty, and was professed as Dame Thecla in 1630. The Necrology contains the following account of her holy life and death.

A.D. 1636. On the 14th December, Dame Thecla Bedingfield most happily departed to a better world in the sixth year and a half of her holy profession. She was of a pure sanguineous complexion, of very good figure and lovely features, and concerning that which was much more prizable, she was of a rare interior temper, having a gracious, sweet, and most meek disposition; and yet withal of very great courage in suffering: and this she abundantly showed in a most painful sickness of hers when the surgeon was forced to make many incisions in her knee, all which she bore with invincible fortitude. She was most diligent in all the observances of the house, and very regular and composed with her eyes, (never looking up but upon a kind of necessity), and especially when she was in the choir, and in the refectory. She had always great confidence in God, and in her last sickness was overheard to ask herself: "How comes my good God to give me so much confidence of His favour, I having deserved so very little at His Hands?" To which she again answered: "The attending to myself, and meddling with nobody else doth give me this security," and she added, that, on behalf of Almighty God's goodness, she would warrant all those who were faithful in this practice, that they would enjoy great peace of mind at their death. And the truth of this remark was shown in her own case.

After the happy departure of our dear Dame Hieronyma, (22nd July 1635) Dame Thecla was, by the convent's election, chosen to succeed her in the infirmary office, which she performed with great satis-

faction, recreating the sick with such innocent and pleasant conversation, that it was an excellent diversion to see her mix mirth and piety with such dexterous facility. She would most likely, if God had preserved her in life and health, have rendered great assistance to the community in any office, especially being so free from the distemper of any passion. But the Divine Majesty was pleased to call His dear spouse to Himself, in the prime of her youth by a consumptive fever which lasted a month, and, towards the end grew very vehement ; but which she bore with her wonted sweetness and peace, receiving most piously and in perfect sense all the rites of Holy Church. After having had the assistance of all the prayers commonly said for souls in agony, both by her ghostly father and the religious, she fell into a slumber and thus was translated from death to life, on the octave day of the Immaculate Conception of the glorious Mother of God, leaving the whole community most sensible of their loss, so grateful was she to every one, and so truly beloved by all for her virtuous life, and her innocent sweet and gentle disposition.

Catharine Bedingfield, born 1614, entered the convent of Discalced Carmelites at Antwerp and was professed in 1632, taking the name of Lucy of St. Ignatius. She is noticed as follows in the account of the foundation of that house :

The blessed Mother Lucy of St. Ignatius was for her virtue and example thought fit by our first worthy superior to be sent to the foundation of our monastery of Dusseldorf, where she was sub-prioress till such time as the votes of the community called her home

to be our prioress, in which office during the short time of a few months which the Divine Providence had designed for the last of her life, her divine prayer and heavenly illustrations shone brightly by a celestial prudence in all her actions and government. Her very exterior was so lively a portrait of recollection, as that alone was sufficient to recall the most distracted mind, and her cheerful countenance so true a picture of the interior joy of her holy heart as was able to encourage the most fearful; how much more then her fervent and vigorous example, when, like a true valiant spiritual commander she ever appeared at the head of her little troop, inflaming and encouraging all by her presence. She enjoyed an extraordinary presence of Almighty God, which was in all occasions unalterable, although during the short time of her government she had many dissipating trials, one of which was the sickness of the small pox then general to almost all the whole community, in which sickness, by her exemplar and tender care to preserve that entire, she became herself the first victim by a most saintly death, being remarkable for her perfect resignation, admirable patience and peace in the midst of her painful and extreme sufferings. She died 6th January, 1650.

Magdalen Bedingfield, who also joined the order of St. Teresa, was born 1621, and is thought to be the ninth daughter. She received in early childhood the gift of contemplation which determined the direction of her religious vocation, and led her to enter the Carmelite Convent at Antwerp, where she was professed as Magdalen of St. Joseph, a name which describes at once the two most marked

characteristics of her singular sanctity—contemplation, and devotion to St. Joseph, in whose honour she every day gave food and drink to a poor old man. About twelve years after her profession, she was sent as sub-prioress to the Carmelite Convent at Dusseldorf where she remained about eleven years. At the end of that time, almost immediately after her election as prioress, Duke Philip William, Count Palatine of the Rhine, wishing to found a convent of Discalced Carmelites at Newburg, Mother Magdalen of St. Joseph was chosen by the superiors of the Order to head the little colony of St. Teresa's daughters from Antwerp and Dusseldorf, who were established in their new home by papal bull and ducal favour A.D. 1661. Until her death in 1684, at the age of sixty three, she remained at her post, and filled besides the important office of Mistress of novices, in which she became eminent in an age when saintly guides in religious life were by no means rare. Her sanctity was of the grand large minded type exemplified by her mother and model, St. Teresa. She was gifted like that saint with a strong clear intellect, great power of sympathy and capacity for understanding the mind of others. The noble founders of her convent frequently sought her advice in matters of importance.

In the year 1727, forty-three years after the death of Mother Magdalen of St. Joseph, it pleased God to give evidence of her sanctity in an extraordinary manner, as an old document from the

archives of the convent of Lierre testifies. It runs thus :

Mrs. Fettyplace,² had a letter this summer from the monastery of our Order in Newburg where three bodys are found intiere, the first is Mother Magdalen of St. Joseph, alias Bedingfield of Redingfield, (*sic*) great aunt to our Mother,³ she founded that convent Mother Bed. body from time to time sends forth a very fragrant smell, the handkerchief with which they washed her face is just as if dipped in oyle, her body and face a little brownish but so beautiful and distincte that it is most easy to know her, whole body is perfectly intier and fleshy: her coffin is like new and the habit she was buried in is whole and not ye least rotted, her linen is white as if fresh put on, notwithstanding they had been covered in her coffin with unquench'd lime, wh. is alsoe as white as if but just taken out of the lime pitt—Mother Anastasia is not so perfectly intier but fleshy, all her habit is consumed with the lime. Str. Lucy is all intire great concours of people come to see em so as they might be counted by thousan, great miracles were wrought while ye three bodys were exposed, wch. theye yt. received ye cures were rady to testifie it upon oath, notwithstanding since the Provincial of our Order for the present absolutely commanded they be no more exposed but all kept in secreat why we can't imagin time will shew. For all doctors and

² Mrs. Fettyplace, née Mostyn, was sometime prioress of the Carmelite convent at Antwerp. She was great niece to Mother Magdalen Bedingfield.

³ Mother Margaret of St. Teresa, first prioress of Lierre, was daughter of John Bedingfield, one of the brothers of Mother Magdalen.

surgeons and other great persons of great understanding as alsoe many eclisastiques and religious men has declared it all to be mirracolouse.

At the suppression of the convent by the secular power in 1804, the coffins were removed to the Cemetery of St. George, Newburg, and appear to have been afterwards forgotten, for the exact spot of sepulchre cannot be ascertained.

Elisabeth Bedingfield, who was born in 1610, and therefore ranks among the elder members of the family, was the only one of the sisters who made trial of the secular state. She was married to Sir Alexander Hamilton, Knt., fifth son of the first Earl of Abercorn. Two years after her marriage she was left a widow with two daughters, one of whom, Catharine, entered the Institute of Mary, and eventually became Superioress at Augsburg; the other joined the Canonesses of St. Augustine, and became Mistress of Novices. One of her novices was her own mother, who wishing to enter religion, and being unable to undertake the austere rule of St. Clare at Gravelines, where she had some years resided in the convent extern quarters, embraced the conventual life at Bruges, where her niece Mary Bedingfield was then superior. Lady Hamilton died in 1676, two years after her profession.

Mary, Winefride, and Frances Bedingfield belong to the Institute of Mary. Of the first nothing is known except that she embraced the religious state

in the Mother House of the Institute at Munich. The dates of her birth and death cannot be discovered. Winefride, born 1610, was at an early age entrusted to the care of Mary Ward, and soon felt so great an attraction for the Institute, that she begged and obtained admission among its members. Young as she was when, in 1631, the circumstances of the Munich House seemed to call for a person of tried experience to be placed at its head, Mary Ward unhesitatingly removed her from her post of Prefectress of the schools, and constituted her Rectress of the house. The result fully justified the prudence of her choice. While through life, Mother Winefride preserved such delicacy of conscience, that her confessor testified that she had carried her baptismal robe unsullied to the tomb, she was gifted with incomparable courage and generosity, and with talents, discernment and wisdom so great, that the Elector would often say it was a pity she was a woman, and so could not be a minister of state. The disadvantage he thus deplored, however, nowise deterred him from seeking her advice in affairs of the greatest weight. With all this she combined so great a distrust of herself, that she would never undertake any business of importance without first submitting it to Mary Ward as long as she lived, and to her successor in the chief superiority after her death.

She found the house at Munich burdened with debt which swallowed up all its rents and income,

for the storm of the suppression had completely ruined most of the houses of the Institute ; but this did not in the least disturb her tranquillity. To use the words of an old record, "her confidence in God and her careful husbandry of ways and means enabled her to maintain the house, and in course of time to free it from debt." But more prized and precious than her gifts of mind and powers of practical business, was the example of humble obedience and strict adherence to rule which she showed to her community. So striking indeed was the former, and so clearly is it told out in her series of letters to Mary Ward, that the Chief Superior may be said to have literally governed the Munich House through Mother Winefride. The animating principle of her fidelity and dependence is registered for us in the old French Necrology of the Institute, where she is said to have been so holy a religious that she died of the force of her love of God. Her death occurred in 1666, just three years before her sister Frances resumed her apostolate in England.

Frances, in whose honour we have recorded the merits of her sisters, though indeed her own virtues were such that they need no borrowed light to enhance their lustre, was one of the younger members of the family, being born in 1616. In 1632 she joined Mary Ward at Rome. After the Holy Father, Urban VIII had permitted the scattered members of the suppressed Company to reassemble there, the church of S. Maria Maggiore

was assigned as their place of meeting for devotions in common, and in that church on the Feast of the Nativity of our Blessed Lady, 8th September, 1633, Frances made the three vows of religion. On the seventeenth of the same month, in a letter to Mother Winefride Bedingfield at Munich, Mary Ward thus speaks of her youthful charge:—"Frances, is well, and conducts herself in all things as well as I can desire, Jesus is making her a saint." The outline of her early piety here drawn, is filled in by an old German sketch of her life thus:

She never flattered her innocent body in any degree; on the contrary, she held it in subjection to the spirit by fasting, chains, disciplines, and other instruments of penance. She was much given to prayer, and to satisfy the cravings of her devotion, was wont to add a great part of the night to the hours assigned by rule to that holy exercise. While still in probation, she gave her fellow-novices so rare an example of virtue, that they looked upon her as their model and strove to become like her.

Of her life during the years that intervened between these early days and her responsible mission in England, we have no details. All the information we can gather concerning her at this period is that she was one of the constant companions of Mary Ward; that, in 1650, she accompanied her to England, where she remained until, after the death of their holy Mother, Mary's little community under the guidance of Mary Poyntz,

removed from Heworth to Paris, whence Frances shortly proceeded to join the Chief Superior, Barbara Babthorpe, then residing in Rome. It was probably in 1667, shortly before her death that Mary Poyntz, who had succeeded Barbara Babthorpe in the chief superiority, gave her sanction to the scheme proposed by Sir Thomas Gascoigne for the foundation of a house of the Institute in the north of England; and Frances was chosen as the fittest member to carry out the undertaking. From this point we cannot do better than continue her history in the words of a brief account of her career, written after her death to the annalist of the Munich house by Mother Paston Bedingfield. Although, as will be observed, the relation is a superficial one,—its object being simply to supplement the information which the writer knew her correspondent to possess concerning the main facts of Mother Frances Bedingfield's mission—it is valuable as throwing light upon some of the most beautiful traits of her noble character. In reference to the beginning of the apostolate in England, the narrator says :

As I understood from her, the Knight who gives now the yearly allowance to those now in Dails⁴ importuned her when she was at Paris, alledging what care was taken for the bringing up of youths and funds given, but none here for girls, therefore if she

⁴ Dails, Yorkshire.

would venture to Dails Country, he told her he would give her a foundation, Upon which she did, but after she was come, the Knight's friends had quite taken him off for some years. So she and her companions had not a crown to begin the world with, and few acquaintance to apply to. Nevertheless she went to Hammersmith, cast her eye upon the present house there, for which they asked a great rent which she agreed to pay. The landlord looked at her with some suspicion, she thought, she being in so poor a dress, and being a stranger to him that he might suspect her pay; but he told her he would trust her, as being a Bedingfield, though she was a stranger to him, for Corronel Bedingfield's sake, her kins-man, who was so worthy and honourable a gentleman, and just dead out of the house. X So she entered therein without the least furniture or any moneys to buy necessaries with, so as they lay for some time upon straw, but as soon as she was heard of several came from London to offer their daughters, and she got credit so as to get the house a little furnished for the entertaining of such, and as they were getting in a little settled way the landlord came to tell her she must either buy the house or leave it, for he was necessitated to sell it. That Divine Providence that never left her put into her head to apply herself to one Mr. Poulton a Clergyman and great friend of hers. She sent Isabel Layton with the petition to him for not less than to lend her 300*l*, upon which though the good gentleman was very ill in bed he rise and give her the moneys without any reply, or taking so much as an acquittance for it. I let believe you are not ignorant how treacherous and ill she was used by one of Ours, that should have been her chief assistant, yet she treated her like a dear companion, and although she left her and set up a house in opposition to her in the same town. After

it had pleased God to punish and humble her for her faults, reducing her to the extremity of misery, upon showing herself penitent for her faults, and importuning to be admitted under her roof again, which she with joy granted and even took her out of gaol, paying all her debts, and never permitting any reproach to be given her for her past carriage, but showed her as much kindness as if she had been her dearest friend, which made a saying amongst us, that if it were not for the offence to God 'twas best being her enemy, for they were most carressed by her.'

Here, breaking off from the subject of her aunt's labours and troubles at Hammersmith, Mother Dorothy proceeds to sum up her merits in a way that must endear Mother Bedingfield to all who hold in veneration the memory of Mary Ward. She says:

As to her virtues, especially her great faith and confidence in God, was as nigh as possible to that of Bess Phillis.⁴ What you find in her life may be much applied to her, for she was an exact imitator of her in all things, and people would say they never feared any danger whilst in her presence. I must own the same by experience, for when we travelled in the depth of winter and a most bitter one, that we passed such imminent danger both by land and sea I was not apprehensive, having so strong a faith that God would protect us for her sake, as I am confident He did.

⁴ "Bess Phillis" was an alias of Mary Ward, used by her and her companions in their correspondence for the sake of security in dangerous times.

We omit in this place that portion of the account which refers to the mission of Mother Bedingfield at York, as that belongs to another part of our history, and take up the writer's words again where they return to the subject of her virtues thus :

I omitted in due place to tell you that when superioress at Hammersmith, at their first beginning, for some years she went herself to the washing-tub, washed among the servants from 12 at night till 8 next morning, and at other times would do part of a servant's worke, which I believe you may remember such things in your time.

The narration concludes thus :

One of the great magistrates of this town (York) asked me after her, after she was gone and protested to me, she had such a majestical presence that when he looked upon her it cast an awe upon him ; and the bishop of this place shewed her as much respect as if she had been a princess, though he was perverse and averse to Catholics ; yet always granted her what she requested, got her out of goale before she had been a fortnight in, and leave to have all things restored to her which were taken from the house, even what belonged to the chapel.

All that has been said concerning the beauty of Mother Bedingfield's character is well borne out by her appearance as made known to us through her portrait—an old oil-painting—which is among the most valued memorials of the past in the

possession of the York Community. It represents, at an advanced age, in the dress of the Institute, an ideal English-woman. The face is of the most approved Saxon type, complexion fair and fresh, features regular and delicately formed. The countenance bespeaks a courageous tranquillity of spirit, triumphant over many tribulations, quiet energy of will and elevation of mind, tempered by a most winning tenderness and geniality of disposition. The dignity of aspect which the picture discovers confirms the saying of "one of the great magistrates of this town" respecting the "majestical presence" of the original.

What yet remains to be told of the life of this valiant woman is so identified with her great work, that it must be referred to the chapters in which that work is treated of at length.

CHAPTER IV.

'English Virgins' in York Castle.

[1682.]

THE troubles of the Institute in Yorkshire did not terminate with the calamities recorded in Chapter II. Mrs. Lascelles, Mrs. Hastings, and Mrs. Cornwallis with Father Pracid, whose committal to York gaol has been made known by the evidence of Sir Thomas Gascoigne's trial, had yet some years to confess the Faith in prison; and until their liberation Mrs. Bedingfield remained at Hammersmith, while the sisters in Yorkshire appear to have been dependent upon Mrs. Helen Thwing, who occupied Heworth Hall, near York.

Two letters of Sir Thomas Gascoigne, who, from his retirement at Lambspring, continued to watch over the affairs of the Institute in England, are preserved in the archives of the convent at York, and throw some light on these affairs. In both we see the same design cherished, namely that his benefaction of 90*l.* a year was to be divided among three houses, one already established at Hammersmith and two contemplated in Yorkshire, yet

everything left to Mrs. Bedingfield's discretion; and it is particularly interesting to note his choice of the Yorkshire sites. In the first letter he names York, where we should have expected Heworth, but we may be sure that the circumstances just related had already occurred, and that he regarded Heworth as lost. In the second he speaks of the suit at law then pending between Mrs. Bedingfield and Thwing, in which he had some hopes of success for her: and accordingly his hopes of Heworth revive, and he speaks of it first as an alternative with York, and then as the place where he desired to see her buildings raised. For the third house his own predilection rested on our Lady's chapel on Mount Grace, near Osmotherly.

The grey walls of the ruined Priory of Mount Grace, and the tower of its small church yet survive to bear silent witness to the austerity of the Carthusian rule, which, like that of the Cistercians, sought to call men's minds, from secular distractions, and fix them upon things unseen and eternal.

It is a ruin which is little known, standing in almost its pristine loneliness, on a green plot of level ground, under the shadow of the Hambleton hills about seven miles east of Northallerton. But it is of singular interest, being a unique example in England of the arrangements of the Order of St. Bruno.¹

There are the two courts, the outer one for the lay-brothers, the guest hall, and the domestic offices,

¹ The Carthusians are now flourishing at Parkminster with their required buildings as at Mount Grace before the dissolution.

the other for the brethren, who adopted the rule in all its strictness.

The range of their cells in the ruins of Mount Grace is well nigh perfect, and the small square opening into each for the conveyance of food and other necessities is so contrived, that neither the cloistered inmate, nor he who handed in what was required, could see each other. Absolute privacy was secured.

This little priory owed its foundation to Thomas Holland, Duke of Surrey, about A.D. 1396, and was endowed with his manor of Bordelby, and the lands of three alien priories. He fell at Cirencester in his gallant attempt to reinstate Richard on the throne, leaving the priory only half finished.

The grants of land made by Surrey were subsequently confirmed in 1440, by Henry VI., when the buildings were completed, and the brethren put in full possession.

The body of the founder was first interred at Cirencester, but was afterwards brought to Mount Grace, but no tomb is visible to mark the spot.²

Moreover we know from our acquaintance with the life of Mary Ward that it was a resort of Catholic pilgrims, and a Mount of Graces vouchsafed to prayer, earlier in the seventeenth century; and Sir Thomas Gascoigne in his second letter testifies that it was a "place of devotion and well frequented" in 1685. Doubtless, it was his desire to restore the ruined sanctuary of our Blessed

² Taken from *Diocesan Histories, York*, by George Ornsby, M.A., F.S.A.

Lady, but this was not to bias Mrs. Bedingfield's judgment. He contemplated "schools for mothers," that is, for the training of teachers in the first place, rather than schools for pupils; and Mount Grace was better adapted for the former than for the latter. But if a more populous place than Osmotherly village, and more likely to furnish pupils,—even Leeds, disaffected as he knew it to be,—should be preferred by Mrs. Bedingfield, she was to exercise her discretion. From this first letter, Mrs. Bedingfield would seem to have drawn up the following formal statement, to which Sir Thomas Gascoigne added his signature and copostscript, expressive of his satisfaction, and explanatory of his intentions :

"I do hereby declare, that the donation I made I left and do still leave to the disposal of Mrs. Frances Bedingfield, and that my intention is to have thirty pounds per annum applied to her house at Hammersmith, and the rest when it shall come all into her hands, to two other houses, which are to be erected where she shall think fit, either in or out of Yorkshire, and that in order to the maintenance of those who shall employ themselves in breeding up children in piety and learning. Witness my hand,

THOMAS GASCOIGNE.

Tetigisti rem acu. Three schools for mothers rather than scholars.

1, York.

2, Hammersmith.

At our Lady Chapel. 3. Ausmotherley, or where you may think more fit. *Si vales bene est ego quidem valeo.*

22. N. 82. My remembrance to all with you and to Mr. Juli."

The address on the outside is—

"To Mrs. Bene."

This was almost certainly sent to Hammersmith. In the interval between it and the following, she had removed her residence to York.

This is for Mrs. Frances Benefield at York.

6th August, 85.

Dear Madam Benefield,—

I am much satisfied by a letter lately received from my cousin Ingleby that your cause stands very fair, five witnesses being examined for you. Yet Thwing seems so favoured by the Master of the Rolls as to put off the hearing till Michaelmas Term, under pretence of some witness unexamined by him, so as you have need to make good friends to the judges or at least join in the commission, to avoid foul play. I wish the cause were set down to be heard before the Lord Chancellor. I have received both your letters; and have writ to my son and to Jack to give you a Declaration of Trust, which you may procure my cousin Ingleby to draw you, and join in the same if he like. None can be so fit to gather your rent as one of them, because the main deed of purchase I may not part with for many reasons. It containeth many other things, and is very long, and would leave me no remaner in mine heirs for disposition of the thing in case

those of your Institute cease. I have given a memorandum of mine intention in a short note to Mr. Corker to satisfy all disputes. And I wish, as in my note 22nd October, 82, one school at York or Heworth, one at Hammersmith, and one at Ausmotherly, our Lady Chapel, (a place of devotion and well frequented) or Leeds populous if the town were affected.

I am exceedingly glad to hear of Isabel Laiton and that she is living, and hope she may raise you buildings at Heworth as she did at Hammersmith. Commend me to her. I am now reading in the Book of Tobias, and wish you the comfort I find there, cap: 7. v. ultimo. "Forti animo esto filia, Dominus cœli det tibi gaudium pro tœdio quod perpessa es."

I commend me to your good prayers and all of your company. Yours ever,

THOMAS GASCOIGNE.

The suit which was pending between Mr. Thwing and Mrs. Bedingfield resulted unfavourably for her, as Sir Thomas had feared, and the idea of a settlement at Heworth appears to have been altogether abandoned about this time.

Isabella Layton, whom this letter introduces to our notice, was conspicuous among the valiant women who formed the foundation stones of the Institute. She was a convert in early life to the true faith. Her father, a protestant and an opulent citizen was some time Lord Mayor of London, where Isabella was born in 1618. As a girl she was placed for some time under the care of Catholic friends in the country to escape an epidemic then raging in London. During the course of the visit

she became convinced of the errors of the creed in which she had been brought up and embraced the ancient Faith. Her father died shortly afterwards, and, as an only child she was entitled to succeed to considerable possessions. A German historian of the Institute tells us that she was called upon to renounce Catholicism or to relinquish her great inheritance; and that she chose the latter alternative. It is evident, however, from Sir Thomas Gascoigne's allusion to the buildings she had raised for Mrs. Bedingfield at Hammersmith, and from his presuming her to be in a position to do the same at Heworth, that at least some portion of her property remained unconfiscated. When about twenty years of age she applied for admission into the Congregation of "English Ladies" settled at that time in London under the governance of Mary Ward. She begged to be received as a laysister or "girl;" and her request was granted.

In 1662 she accompanied Mary Poyntz to assist in the foundation of the house of the Institute at Augsburg; and, some years later the General Superioress, Catharine Dawson, sent her to aid Mrs. Bedingfield in establishing the Hammersmith House. In this mission she laboured with incredible zeal, not only ministering to the temporal necessities of the community at the cost of great personal sacrifice, but extending her good offices also to great numbers of afflicted Catholics, im-

prisoned or otherwise persecuted for the Faith. It is recorded of her, that she was wont often by night to walk many miles, carrying on her shoulders stores of provisions for the relief of those who were living in seclusion to elude the vigilance of the pursuivants.

This heroic love of her neighbour was equalled by her other virtues, conspicuous amongst which were the spirit of prayer in an eminent degree, and the constant practice of great bodily austerities. She accompanied Rev. Mother Bedingfield to the Mother House at Munich, when the latter retired from the Superiority at York; and there she closed her laborious and holy life by a happy death in the year 1702 aged 84. Her biographer relates that this good laysister, during the course of her religious life, made three journeys to Rome on important missions concerning the affairs of the Institute, and that for the most part she travelled on foot.

The accession of James II. 6th February 1685, prepared the way for the release of the Catholic prisoners in York Castle and Ousebridge gaol. To have released them, however, because they had been unjustly detained on account of religion would have done too great violence to the feelings of Protestants, who were, as a body, disaffected from the first with regard to King James, and disposed to resent any act on his part indicative of Catholic sympathies; so in the returns of the names of prisoners care was taken in every possible instance

to set forth other grounds whereon an act of royal clemency might conveniently rest. Thus in the return from Ousebridge gaol, we find the name of the first superioress of the refounded Institute in Yorkshire, accompanied by a statement of the services of her family to the cause of royalty.

10th March, 1684—1685. The honoured Catharine Lascells, widow to Edward Lascells a lieutenant in his late majesty's service; whose father, George Thwing, Esquire, raised a troop of horse; whose brother, Alphonso Thwing, levied a company of foot for his late majesty's service; for which their estates were sequestered; and this prisoner at ten years old was imprisoned by young Hotham for being the daughter and sister of such royalists, and has suffered other ways.

In the same return occurs the name of the priest who was arrested in her house along with the Rev. Thomas Thwing.

The much esteemed John Andrews, gent., of a loyal family in Wales, his nearest relations having been great sufferers for his late majesty's service, who coming to the Spas for the benefit of his health, was seized upon as a stranger and clapt into præmunire by which his person has much suffered.

In the return from York Castle on the same day, we read the following names.

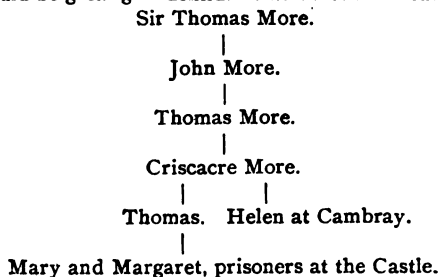
John Cornwally, alias Brand, in whose behalf the

Duke of Newbourg writ two letters to his late majesty, and Monsieur de Thun, the Emperor's ambassador, interceded for his liberty as an alien and stranger.

The worshipful Mary and Margaret More, living in this county upon a farm of their mother's, were committed to *præmunire* (the said Margaret died in prison), the daughters of Thomas More, Esquire, the grandchildren of Chisizaker More who was the *grand-child*³ of Sir Thomas More quondam Lord Chancellor of England. The prisoner is herself and family loyal, and a great sufferer.

It seems certain that Mary More is the lady spoken of as "the Moor's niece" in Father Pracid's letter of 24th May, 1679. Her aunt, Dame Bridget More, professed at Cambray, was first prioress of the filiation from that abbey to Paris from 1651 to 1665, when Dame Justina Gascoigne, Sir Thomas' daughter, succeeded her. Thus Mary More was intimately acquainted with Sir Thomas and Father Pracid. Her accompanying Mrs. Hastings daily to teach, and her entry as "a nun" in the family

³ It should be great-grandchild. The descent is thus:



pedigree suggests that she belonged to the Institute of Mary in York. Whether this were really so or not, the fact that she was for six years a fellow prisoner with Mrs. Lascells, seems to indicate the channel through which a precious portrait of Sir Thomas More (attributed to Holbein), reverently and affectionately treasured by the York Community, originally came into their hands.

The Rev. Father Pracid (alias Cornwallis, alias Prand), S.J., is so identified with the Institute by participation in its trials, that his name deserves a particular notice here. He entered the English College at Rome, November 4th, 1661. On that occasion he gave the following account of himself: "My true name is Jeremiah Pracid, son of Samuel and Ruth Pracid of York, born 21st March, 1639. After the death of my parents, I lived with a friend in York. My parents were protestants. I have brothers and sisters. I was converted from heresy or schism last year by the help and means of Father William Campion, S.J., by whose advice, and of my own free will, I left England and joined a Catholic friend in France, now dead."


Father William Wigmore, S.J., then resident in Paris, attests the correctness of this statement under the signature of Campion. Pracid took the usual College oaths on the day of his entrance. He received Minor Orders in 1662, Sub-Deaconhood 28th February, Deaconhood 20th March, Priesthood 4th April, 1665. Returning to France, after

three years and a half at Rome, he spent half a year at Marseilles and about eight years at Paris. Thence he came to London in 1674. In 1675, March 18th, he was received into the Society of Jesus at Watten. In the same year he was entrusted with the spiritual charge of Mrs. Bedingfield's community at Hammersmith, and then, as Mrs. Cornwallis was wont to relate in after years, he instructed her and her companion Mrs. Austen in the rudiments of Greek and Hebrew, Geography and Astronomy, in a room of the house which was called the Globe room. In May, 1678, in company with Mr. Stapleton of Warter and others, he escorted Mrs. Christina Hastings from Hammersmith to York; and thence they proceeded to Dolebank, where they were arrested.

In the Records of York Castle, "July 1680, John Cornwallis alias Prasset," is mentioned as a prisoner. The annual letters S.J. for 1681, mention him as having been "during the whole of that trying time distinguished by his piety and praiseworthy zeal." When he was thrown into prison he was suffering from what the doctors pronounced to be consumption, and it was marvellous that in his weakly state he did not sink under the weight of the fetters with which they loaded him in the severity of the winter, which he was obliged to pass without fire, and clad in the thin summer clothing in which he was arrested. However, by the mercy of God he not only survived it, but his health and strength

were actually improved. And by his patience, modesty, and heroic virtues, he made such an impression that many families who had been previously unfriendly to the Society, were not only reconciled to it, but so completely changed in their feelings towards it, that they vied with each other in asking for the service of the fathers. During the whole time of his incarceration he preached to his fellow prisoners on Sundays and Holidays. Some Catholics of high rank gave bail for him to the Governor of the gaol, anxious to obtain his services at their house, and to these, besides his usual sermons, he added useful catechetical instructions, and beyond words, the weight of the example of his pious life.

Father Pracid survived his release from prison little more than twelve months. He died April 1st, 1686, having just commenced his forty-eighth year.



CHAPTER V.

Rev. Mother Bedingfield at Micklegate Bar.

ON the 5th of November, 1686, Mrs. Bedingfield purchased a house and garden on the site of the present convent, which the Institute of Mary has occupied uninterruptedly ever since. The earliest name of ownership which appears in the title-deeds of the property, furnished her with the alias which she assumed from prudential motives; and as long as she remained in York, her neighbours knew her by the name of Frances Long. The good old Baronet, having lived to see the realization of his pious design, was called to the reward of the faithful and prudent servant on the 12th May 1689, in his ninety-fifth year, and was laid to rest by his Benedictine brother's side before the entrance of the choir in the Abbey Church at Lamspring.

Of Mrs. Lascells we hear no more after her imprisonment. Probably, like Father Pracid, her health gave way and she died soon afterwards. So also Mrs. Beckwith and Mrs. Butcher must have died during the residence at Heworth or before the establishment of the sisterhood in Micklegate in 1686.

Certain it is, that sixty-years ago tradition pointed out at Osbaldwick a portion of the Church-yard without grave stones, as the place where some nuns had been buried.

Besides Mrs. Hastings and Isabel Layton, the following names of Mrs. Bedingfield's community occur. Elisabeth Vine, Anne Magdalen Hugalin, Dorothy Paston Bedingfield, Mary Cramlington, Mary Chester, Catharine Stanfield. It is a tradition that Margaret and Mary More were members of this community. The former died a prisoner for recusancy in York Castle in 1679, when Rev. Mother Bedingfield was at a house in Castlegate. The latter, Mary More, died in 1699. In the account given of the martyrdom of Father Thomas Thwing, which took place in 1680, it is recorded that his two sisters (Catharine, that is Mrs. Lascells, first superior of the House at Heworth, and Helen) were at that time both members of the Institute.

Mrs. Bedingfield's will, executed in 1691, exhibits the state of the Institute at that time in England, and the prospects for its continuance: it runs as follows:

In the name of God, Amen. I, Frances Bedingfield, of Hammersmith in the County of Middlesex, Spinster being weak of body but of perfect mind and memory, I praise God for it, do hereby make my last will and Testament in manner and form as followeth.

In primis I bequeath my Soul into the Hands of Almighty God my Creator, in Whom I put my whole

trust and confidence through the Infinite merits of my Lord and Saviour Jesus Christ, hoping to obtain remission of all my sins and life everlasting, and my body I bequeath to the earth from whence it came to be decently buried by my Executors hereafter named.

It: to the poor I give twenty shillings to be distributed as to my Executors shall seem best.

It: to Mrs. Cecily Cornwallis my dear friend I give and bequeath my dwelling house and gardens which I have in Hammersmith with all the money, plate, household goods of bedding pewter linning and all other furniture belonging to it, with all debts due to me from the parents of children which have been there educated.

It: to my beloved niece Mrs. Dorothy Bedingfield I give and bequeath my dwelling house and gardens which I have in the city of York, with all the money plate, household goods of bedding, pewter, linning, and the other furniture belonging to it, with all the debts due to me from the parents of children which have been there educated.

It: to the foresaid Mrs. Cecily Cornwallis and Mrs. Dorothy Bedingfield I give and bequeath a donative of one hundred pounds per annum, given to me by the deceased Sir Thomas Gascoigne and confirmed to me by the present Sir Thomas Gascoigne Baronet, his son, to be equally divided between them for the maintenance of those who shall employ their labour and pains in breeding up of children in piety and learning in the foresaid houses, but with this proviso that when a third house shall be erected by them for the same purpose that then the said house is to have a third part of the said donative.

It: to the said Mrs. Cecily Cornwallis and Mrs. Dorothy Bedingfield I give all the rest of my estate as debts, legacies, or what else shall any ways belong

to me, and them I make the joint Executors of my last Will and Testament, revoking hereby all former wills by me made, in witness whereof I hereunto set my hand and seal this fourth day of August in the year of our Lord, 1691.

By me,

FRANCES BEDINGFIELD.

Signed, Sealed and Delivered in the presence of—

Walt. Travers.
Bridget Godbold.
Mary Saunders.
Elisabeth Clarke.

From the list of witnesses we see that it was signed by Mrs. Bedingfield at Hammersmith. The first (Walter Travers) is the chaplain of the Hammersmith House 1688 to 1692; the third (Mary Saunders) became a member of the Institute at Hammersmith in 1683, and the fourth (Elisabeth Clarke) in 1701. The second (Bridget Godbold) is probably represented on the Hammersmith list by Bridget Coldham, a member from 1688 to 1751.

For eight years after the Institute had gained a firm foothold in York by the establishment of the house outside Micklegate Bar, nothing very remarkable seems to have occurred to disturb its tranquillity. If pursuivants did from time to time pay the rising community a visit, the good neighbours generally contrived to give them timely warning, so that congruous preparations could be made for their reception; but in 1694 the religious

were surprised by the sudden arrival of a commission to search the house. The venerable superior, fearing the profanation of the Blessed Sacrament had instant recourse to prayer, most earnestly beseeching her Divine Spouse to protect Himself in the evidently menacing danger, and her prayer was heard. The ministers of the law went to the door of the Chapel, and saw the sanctuary lamp burning, but stood there as if spell-bound, without power to enter; and then immediately withdrew without further molestation. They revenged themselves, however, by summoning Mrs. Bedingfield and her niece Mrs. Paston, before the Lord Mayor of York, Robert Day, who committed them both to Ousebridge gaol. From that horrible den she wrote to Dr. John Sharp, Archbishop of York, a letter of which a copy is preserved in the archives of the Convent, evidently in the writing of Mrs. Bedingfield herself. It runs as follows :

For the Most Rev. Father in God, John, by Divine Providence, Lord Archbishop of York, Primate of England.

My Lord may it please your Grace,—I hope these will find your Grace in good health, at your house, where I wished your Grace last Thursday, believing your Grace would have prevented the ill-usage I met with being committed that day to Uxbridge Gaile with my Niece. I need not acquaint your Lordsp. by whose orders nor the reasons, hearing you are informed of all already, therefore my humble petition to your Grace is to begg you to shew and procure us all the

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favour and charity you can for our releasment. I know your Grace is so full of mercie and pittie that you can't but think a prison must goe hard with me who want but 2 years of 80 years old, besides being so weak and infirme. We have lived in this town at least 8 years, and I am sure none that has any justice or goodness in them will say other but we have carried our selves in quiet and civily and always under great submission to the Lord Mair and Aldermen, and who if they had shewed the least displeasure at our liveing here, upon their warning, as I told them, we would be gone; wch. if yr. Grace commands now we shall be ready to obey, or, if we must remain in this dreadfull place, I bless God we are very cherefull disposed to doe His Bd. Will, Who I earnestly beg to direct you for the best and to bestow large blessing on you and your honble. Lady, to whom altho unknown I begg leave to tender my humble respect and of your Grace most humble pardon for this trouble and confidence I take, who is

Your most obedient humble sernt.

FRANCES LONG.

Through the mediation of some influential persons in the city, who greatly respected them, the good ladies were soon set at liberty.

This was Rev. Mother Bedingfield's third imprisonment. The tradition of the York Community constantly asserted that she was thrice committed to prison, though their archives afforded evidence only of this once. It is from records entirely independent that we have learned that her first committal was in London in 1674, and her second in York in 1679.

Not long after her third release, the magistrates visited and searched the house again. Some warning of their intentions had probably been given, for nothing "popish" was found, except vestments and altar linen, which the visitors of course carried off. Good Catholics have usually regarded St. Antony of Padua as a spiritual helper in the recovery of lost property. Mrs. Bedingfield had a special devotion to him at all times, and kept a picture of him in her own room. His feast was approaching, and she resolved he should win his festive honours by a manifestation of his special gift in her favour. So she carried the picture into the chapel, and with her nuns made a novena in preparation for the feast with a view to her lost property. One day during its course, with a familiarity then almost unknown in our northern clime, but not unusual in Italy, where she had spent the first years of her religious life, she ventured to tell the proverbially kind Saint, that if he did not bring the church stuff into her hands again, his picture should be removed from the chapel in disgrace. On the morning of the feast, to the great joy of the confident little community, the bundle of stolen church stuff was found at the door of the chapel, not having sustained the slightest damage. The picture before which the familiarly peremptory petition had been made, is still preserved, and is always kept in the room of the superioress.

About this time, certainly not later than 1696, a final attempt was made to disturb the peace of the house. The more fanatical protestants of York had resolved on its complete destruction, and for this end stimulated the anti-catholic prejudices of the unreasoning multitude by the circulation of "no-popery" watch cries. The religious had, however, secured many kind friends outside the pale of the Church, who carefully watched the action of their enemies, and fully prepared the community for the impending peril. Every precaution that prudence could suggest, was taken to reduce the number of those upon whom it seemed the approaching blow must inevitably fall. The children were conveyed in parties to the houses of various friends. The chaplain's safety was provided for; the most precious treasures, such as relics, etc. were committed to trustworthy keeping; and the religious, full of confidence in God, yet unprotected by human aid, awaited the coming of the storm. Rev. Mother Bedingfield ordered a picture of St. Michael to be hung over the front door, and solemnly placed the Convent under the protection of this glorious Archangel and all the Heavenly Host. This was scarcely accomplished, when a mob of hundreds of infuriated men, armed with weapons of destruction, surrounded the House. She, availing herself of the permission she had received for cases of emergency such as this, took from the tabernacle the pyx containing the Blessed Sacrament, and placing

it in her bosom knelt in the midst of her religious sisters in the passage leading to the street door ; and whilst the street without resounded with the shouts of their enemies, she calmly and confidently thus addressed her Hidden Treasure, " Great God ! save Yourself, for we cannot save You ! "

Suddenly all was still. As if they had been ordered by some one in authority, the mob began to move off in a body without even touching a brick or breaking a pane of glass. Many persons had gathered together to watch the issue of their proceedings, and some gentlemen of credit among them afterwards assured the religious, that no one was heard to give a word of command or even seen to make a sign to the mob to disperse, but that they saw them suddenly desist from their purpose, and turn their steps quietly through the Bar into the City. The persons, however, who lived in the house opposite the convent, which remains almost unaltered to this day as it then stood, declared that at the moment of the threatened attack they saw over the convent a tall personage on a white horse brandishing a sword, whose appearance appalled the crowd and caused them to retreat ; and an unbroken tradition to this effect is still widely circulated in the City. The religious, of course, at prayer within, saw nothing of all this ; for them the reality was accomplished ; their safety was secured, and no attempt of the kind was ever afterwards made.

In acknowledgment of this singular interposition of Divine Providence, and as a perpetual act of thanksgiving, Rev. Mother Bedingfield established the devotion which, year by year, has ever since been practised at the "Bar" convent. On the eve of Michaelmas day, the picture of St. Michael is taken from its place over the front door, and placed in the hands of the youngest child in the school, who, between the two next in age carrying lighted candles, and followed by all the rest in processional order, bears it through the house to the chapel, where the sacristan receives it at the rails of the sanctuary and places it near the altar on a pedestal prepared for its reception. Here it remains during the octave of the feast. For some years past this little ceremony has been invested with additional solemnity. The children are veiled in white, and chant the *Gloria Patri* repeatedly from the starting point of the procession in the hall to the door of the chapel, where their youthful strains give place to the full notes of the organ and the voices of the religious, who intone the *Tibi omnes Angeli*, etc., while the children form round the sanctuary a semicircle, within which stand the little bearer of St. Michael's picture, and her two attendants. On the following day the *Tibi omnes* is repeated after midday, and is followed by other devotions to the Holy Angels, which are performed by the assembled household every day during the octave. At its close, the picture in which, truth to

tell, the Archangel's adversary forms the prominent figure, is taken back to its place over the hall door, there to be unceasingly a reminder of angelic protection in the past, and a pleader for its continuance in the future.

Though the peace of the sisterhood was not again notably disturbed for some years, yet we find from a letter written several years later by Mother Dorothy Paston Bedingfield, that the existence of the convent was by no means secure:

After that great protection of God, [she says,] as they had several fresh alarms of the mob coming again, she (Rev. Mother Bedingfield) went to the chief rulers of the town to beg their protection, who offered her a guard, which she considered might be very chargeable and do her as much mischief as the mob; so she sent them thanks and a compliment, that their promise of protection was more to her than a guard, which was so well taken, that some of the lords contrived to go (with naked swords in hand) threatening what they would do to please her and keep off the mob. Our people, not knowing their intention, you'll imagine was much frightened to see them come so in the house, but they were so very civil that, when they came to my aunt's room, they would not so much as enter in, but told her she need not fear them, they were come only to defend them from the mob, now they need not trouble themselves no further, they had taken a course with us, and much to this effect. From that time they were very quiet.

After the Will of God had been so evidently mani-

fested, that the Convent should stand for the promotion of His Honour and Glory and the good of souls, Rev. Mother Bedingfield lost no time in re-establishing what degree of regular discipline was then attainable, and in gathering together again her scattered children. With a heart overflowing with gratitude to her Almighty Protector, she devoted herself to her veritable mission, and worked with renewed zeal, edifying her community more than ever by her profound humility and unalterable patience, and attaching them yet more strongly to herself and to each other in the bonds of true charity.

The blessing which good Sir Thomas Gascoigne had invoked upon her, "The God of Heaven give thee joy for the affliction thou hast suffered," began to have its fulfilment in the addition to the community of fervent novices destined to carry on and extend the work she had commenced. At Hammer-smith she had received five members besides those whom she had sent to Germany. The records of entries at York before 1697, are lost, but on the 20th January of that year she received Mary Clifton, daughter of Leonard Clifton Esq. of London, and on the 15th of August following, Helen Walker, a Lancashire lady aged twenty-nine.

Either in this or the previous year Rev. Mother Frances Bedingfield, feeling the pressure of years, and anxious to be released from such honours as accrued to her from her position as Foundress and

Superioress, obtained leave to resign her office in favour of her niece, Rev. Mother Paston Bedingfield. She had begged that Mrs. Portington, who was then at Hammersmith, might be named as her successor, but as Mrs. Portington was unable then to appear in Yorkshire by reason of some troubles regarding a suit at law, the burden was laid upon Rev. Mother Paston Bedingfield, who writes that "It was a very heavy one and mortifying, (as her aunt made it so to her, by her great humility,) which made her that she would shew me more respect and submissiveness, than any of the most inferior in the house."

In 1698 Sir Thomas Gascoigne, "Esquire Gascoigne" of the Barnbow meetings, son of the venerable Founder, died, and was succeeded by his nephew, John Gascoigne. An imperfect document, the last leaf only of a draft prepared under Mrs. Bedingfield's eye, which shows that she underwent some trouble at the hands of the Gascoigne family, must be referred to this year. The writing is that of an amanuensis, but Rev. Mother Bedingfield has herself written lines at the top and corrected a word in the middle. It seems that she had been censured for not fully carrying out the designs of Sir Thomas as to the erection of three houses. Her reply shows that she was not required to do this, until the whole annuity of 90*l.* should have come into her hands, and that, at the time of writing, that annuity was burdened with two pensions of

20*l.* each to Sir Thomas' niece, Dame Eugenia Hoghton, and his youngest daughter Dame Frances Gascoigne, nuns at Cambrai (who died 12th March, 1701, and 21st October, 1708, respectively), so that she had really been in receipt of only 50*l.* a year. The proviso of which she speaks was probably for securing the reversion of the annuity to the representatives of Sir Thomas, in the event (to which he had referred in his letter of 6th August, 1685) of the affairs of the Institute in England ceasing.—The pensions paid to Dame Eugenia Hoghton and Dame Frances Gascoigne, of course, never came into the hands of Rev. Mother Bedingfield, who returned to Munich while they were both living. Nor is there any evidence that they came into the hands of her successor after she had left England, but it is certain that no other house of the Institute was then founded in Yorkshire. Still, anxious to fulfil Sir Thomas Gascoigne's intentions to the best of her power, and in the exercise of that discretion which he had distinctly left unhampered, as there appeared no prospect of founding another house, she endeavoured to supply the want of it by opening a day school, which has ever since been maintained and still continues to flourish under the roof of the convent. Its first mistress was Mother Helen Walker.

This was probably Rev. Mother Bedingfield's latest work in England, and it was followed by a year of trial to the rising community. In 1699,

the religious daughters whom she had watched over with motherly solicitude for more than thirty years, were called upon to surrender their mother and protector, who in her eighty-fourth year, and now the oldest member of the Institute, was called upon to forsake the houses she had founded and the country in which she had firmly planted the Institute, and crown a life of no ordinary trials and sacrifices by an exemplary act of obedience. The newly elected Superior General intimated her wish that she and others should return to Bavaria, and she instantly commenced preparations for her departure. Within a month, that is, in June, 1699, she had executed a conveyance of the house and gardens at York to Mrs. Dorothy Paston and Mrs. Helen Walker, who accordingly appear as joint proprietors in a deed of the following January.

Isabella Layton accompanied her to Munich, and probably also Mary Cramlington, while Mrs. Hastings went to her old home at Augsburg. This we gather from two sources—a list of the Augsburg community drawn up a few years later, and a deed, dated 14th October 1699, witnessed to by M. Skelton and Jane Thwing (therefore executed at Hammer-smith), in which she styles herself Christina Hastings of Augsburg and constitutes Dorothy Paston her attorney, to receive an annuity of 10*l.* which had been bequeathed to her by her cousin Lady Elisabeth, widow of Sir John Hotham of Scarborough, Baronet.

The history of Mrs. Bedingfield's work would scarcely be complete unless supplemented by some account of the two companions who were the chief co-operators in her labours and sharers in her trials, Mary Portington and Christina Hastings. The former, whose appointment as her successor Mrs. Bedingfield desired to secure on her resignation of superiority, was born in London in 1637. Her father was Robert Portington of the ancient family of Portington in Holderness. She was educated in the house of the Institute at Paris, during the time when Mary Poyntz was its Superioress and Winefride Wigmore mistress of the school. She entered the Institute August 15th 1659, and ten years later was sent to help Mrs. Bedingfield with the Hammersmith foundation. For a short time she was entrusted with the charge of a house established by Mrs. Bedingfield, St. Martin's Lane, in London. The undertaking proved a failure, as will be shown in a letter of Mrs. Portington which we shall quote presently. We learn from a letter of Dr. James Smith, Vicar Apostolic of the Northern District, to Mrs. Bedingfield, dated 1693, that he was anxious to secure the services of Mrs. Portington in behalf of a school for girls which he desired to establish in Lancashire. He writes :

When I was in Lancashire, I was very much solicited to have a school set up there for young women. Their great number of Catholics and the want of all

means proper for the education of youth was so earnestly pressed, that I promised to be not only consenting, but concurring also with the request. Mrs. Portington was then lately come out of France. She was by Dr. Betham proposed, and at my request spoken to, but my coming out of the country, the design fell to the ground, and has continued so ever since. What has not been yet attempted, and what possibly at present is not so prudent to begin, will I hope be in due time effected.

Mrs. Bedingfield in a letter to the General Superioress, still extant, sketches the character and attainments of Mary Portington thus :

Mrs. Mary Portington is nearly sixty years of age, whereof she has spent forty in the Institute, and has long filled the place of a Superioress with the highest esteem. She has an excellent judgment, speaks Latin, Italian, and French, like her mother tongue, and is full of devotion and love of prayer. She has an uncommonly sweet method of leading souls to God, so that some years ago we intrusted to her guidance all who wished to join our Institute in England. Equally worthy of praise is her great and interior love of duty, from which neither the greatest privations nor the counsel of high spiritual persons, could make her swerve. She would rather, poor and despised, follow poor Jesus in the Institute, than undertake the most honourable offices in other cloisters ; and has sought only the honour and glory of God. Her conformity with the Divine Will is so great, that she preserves her patience in all calamities, and often they have fallen upon her in heaps. This little of much

deserved praise which might be written of her virtue,
I attest in the presence of my Saviour. Signed,

FRANCES BEDINGFIELD.

York, 1697.

The latest notice we find respecting Mrs. Portington occurs in a letter to Bishop Gifford from Mrs. Cornwallis, who writes in 1705 :

I hope your Lordship continues in your design and promise of sending for Mrs. Portington. I propose a great deal of ease, comfort and satisfaction in the hopes of her assistance which, as your Lordship has always had a most tender regard for, I can't doubt but you will still have that charitable consideration for me.

The hope thus expressed by Mrs. Cornwallis was never realized.

Having read Mrs. Bedingfield's account of Mary Portington, it will be interesting to see in turn how the latter regarded her senior fellow-worker, which a letter from her hand gives us an opportunity of doing. It is as follows :

We have two houses in England both begun by Mrs. Frances Bedingfield her great labours, and governed by her, till her humility made her seek the pretext of her age to lay down the burden. She has more than once deserved the glorious title of Confessor by her several imprisonments and undaunted appearances before the judges of our nation. She may glory in Our Lord that she has made painful journeys more than any, suffered from false brethren, or at least from

a false brother, with the utmost charity that the highest Christian perfection can oblige unto. Her practice as a subject was an obedience practised with eminency, in government labouring beyond what is credible. In both conditions great prayer and penance.

The beginning in St. Martin's Lane in London, was the effect of her zeal and credit which had subsisted perhaps if it had remained in her hands; but it perished in mine. She has oft left herself penniless to assist other places. The two houses subsisting, are, one in Hammersmith four miles off London governed of late years by Mrs. Cecily Cornwallis who had all along equal share in the government with Mrs. Mary Austin, in Mrs. Bedingfield's absence from the time Mrs. Bedingfield was last in Germany. The other house is in York. It is just without the gate, for air and other convenience sake.

Mrs. Dorothy Bedingfield, who was many years her Aunt's chief assistant, now has had the whole charge a year and some months, in which time she has been in danger of her life by imprisonment in a most infected place with her Aunt whom our Lord blessed with a recovery there, though in a very languishing condition when she entered it and of so great an age. We have through God's goodness very hopeful subjects in both these places.

My companion here, by name Mrs. Jane Thwing, is very good and helpful, but that is all. Mrs. Cornwallis has an extraordinary capacity, prudence and piety, which has been exemplified in a great youth, in great occasions of imprisonment etc., in the sight of great relations. She is about forty, nevertheless, I judge age and experience still wanting.

The rest are younger, all, and consequently less fit for the place of Chief Superior.

This is my opinion in presence of our Lord.

Mary Portington,
Mary Jane Thwing.

The above comes from the House at Paris and in the year 1697.

It is much to be regretted that so little has been recorded of Mrs. Hastings, for special veneration is due to her memory on account of the sufferings she underwent in the good cause. She lived under the ban of the law during the greater part of the time she spent in England, and being obliged to assume more than one *alias* her history is shrouded in great obscurity. The events of her life about which we have unquestionable information are those which we here proceed to narrate. >

She was educated in the House at Munich, and thence, in 1662, she went with the Chief Superior, Mary Poyntz, to Augsburg, where she entered the Institute. In 1669 she was sent with Mrs. Bedingfield and Isabella Layton to assist in the work of the English foundations. After sharing with them the difficulties of the first years at Hammersmith, she was sent in 1677 to Dolebank. In the year following she was apprehended with Father Pracid S.J. and Mrs. Cornwallis, brought before the Council of the North at York, examined twice and committed to imprisonment in the Castle gaol. She seems, for reasons unknown,—probably through the mediation of her influential family connections in the

North, to have been treated more leniently than her fellow-prisoners, an indulgence which she turned to good account by devoting the time it placed at her disposal to the special work of her vocation. Father Cornwallis, in a letter to Sir Thomas Gascoigne, from York Castle writes :

All the out-prisoners being called into the Castle (as you may have heard) Mrs. Hastings' room was needed, and so she went into Castlegate to reside at the former lodging of one Mrs. Wait (who is now in the gaol) where she remains with Mrs. Waits' two children and their maid-servant, teaching the children as formerly ; also the Moor's Niece¹ goes daily thither, and Mrs. Hastings lives without charge as to diet and lodging, as I formerly told you, she spends all her time well, God be praised, and comes every morning about seven o'clock to serve God at the Castle ; but I and two others are much abridged of that happiness by her room being left here. My liberty of going abroad is restrained, none being as yet permitted the least since these last were forced to come in. Madam ——² was here the other day, and seemed somewhat timorous about Mrs. Hastings' teaching ; but most in the Castle persuaded her that it was most commendable and most secure, and so she rests satisfied.

Her term of imprisonment is known to have been of several years duration. The date of her release is not recorded, but it is presumed that she was among the number of prisoners set free at the

¹ Mary More, daughter of Thomas More of Barnbro, a nun of the Institute.

² Mrs. Bedingfield.

accession of James II. The interval between her liberation and her return to Germany with Mrs. Bedingfield was spent at the York House. She died at Augsburg in 1710.

We cannot close this chapter more fittingly than by calling attention to the happy relations which subsisted between Mrs. Bedingfield and the Bishop under whose jurisdiction she carried on her labours in the North. Bishop Smith was the first of a long line of prelates whose fatherly protection has been one of the chief blessings granted by God to the York Community, and, under God, one of the main causes of its survival in spite of every obstacle through a period of two hundred years.

He was born at Winchester in 1645, was educated at Douay College, of which he was made president in 1682. In 1688 he was nominated as one of the four Vicars Apostolic by James II. elected by Propaganda, and confirmed by Innocent XI., under the title of Vicar Apostolic of the Northern District, and Bishop of Calliopolis *in partibus*. Being consecrated in the chapel of Somerset House in the same year, he proceeded to York the capital of his Vicariate, which comprised the counties of Yorkshire, Chester, Lancashire, Northumberland, Cumberland, Westmoreland, the Bishopric of Durham and the Isle of Man. On the breaking out of the Revolution, being obliged to leave York, he found a safe asylum under the roof of Francis Tunstall of Wycliffe. This became his habitual residence until

his death which occurred in 1711. James II. is said, when in exile, to have petitioned Pope Clement XI. to confer the Cardinalate upon Bishop Smith, and appoint him to the office of Protector of England which had been vacant since the death of Cardinal Howard in 1694. On the death of Dr. Leyburn in 1702, he would have been transferred to the London District but for his own earnest remonstrance.

Several of his letters are extant, and their cautious wording bears ample testimony to the difficulties of his position, and to the danger that attended the exercise of his episcopal duties. In them the Pope is styled "Father Abraham," Bishop Giffard "Cosen Bona;" his vicariate and flock, he calls his "wife and children," while he writes of himself as of a third person, under one of the three names which at different times he assumed, namely, Harper, Tarlton and Brown. This latter *alias* was that which he used in addressing Mrs. Bedingfield as will be observed in the letter we are about to quote in proof of the high esteem in which he held her and her work.

May 30, 1693.

Madam,—You have already my word for what assistance and countenance I am able to give, not only in the affair of your settlement, but also in all things else belonging to the business of your Institute. By character I am and by solicitude I will be a father to all your concerns. I have a more than ordinary sense of what importance it is to have youth well educated.

I have a very great opinion of your zeal and experience in these affairs, I will therefore be most ready to countenance and promote so good and so necessary a work. My brother Bishop Giffard has in a particular and effectual manner undertaken the care of your sisters at Hammersmith. You shall find in me a will as real and, by the assistance of God, I hope as effectual, in what relates to you.

[Here occurs the passage already quoted in reference to Mrs. Portington.]

Your writings shall be safe. They must necessarily lie by me till I shall be empowered by you and Sir Thomas to examine and determine the difference. I have written to Bishop Giffard to move Sir Thomas and Sir Charles Ingleby in the execution of such an instrument, to let you know that I can make no use of the factum, nor will meddle without it. When that is once done and I am invested in full powers to make an end of the business, I doubt not but in a short time the whole dispute will be determined and concluded to the mutual satisfaction of all.

As soon as [words torn out of M.S.] from London, you shall have more from

Your affectionate and humble servant,
BROWN.

Bishop Smith's beautiful silver crozier is still preserved in York Minster, whither it was sent in triumph by the Earl of Danby, first Duke of Leeds, on its seizure during one of the Bishop's visitations.

CHAPTER VI.

Approbation of the Rule.

THE cause of Rev. Mother Bedingfield's summons to Munich in 1699 will be readily understood, if we call to mind the position in which the Institute of Mary then found itself in the Church. It already numbered houses at Munich, Augsburg, Rome, Burghausen, Hammersmith, and York, and the eighteenth century was to open with a foundation at Mindelheim. Under what circumstances the Bavarian Houses were severally established, and how their growth was protected and fostered by the Bishops, has been admirably told by the late lamented Sister M. Catharine Chambers, in her sequel to the Life of Mary Ward. We are at present concerned with the steps that led up to the formal authorisation of the Institute by the Papal approbation of its Rule. The multiplication of Houses had made it a matter of imperative necessity to apply for an approbation of the Rules as early as 1693, in order that the unity and uniformity so essential to a religious congregation might be preserved and maintained. Each of the then existing houses had a local Superior; but amongst

them all there existed a close interconnection. They were, in fact, as a large family, under a central government administered by a Chief Superior, who up to this time had resided chiefly at Rome, having a Vicaress at Munich. For the more perfect carrying out of this arrangement, statutes had been drawn up embodying: (1) a "Summary of Rules," containing the principles of virtue and religious perfection, and the main regulations or broad outlines of community life; (2) Rules for the particular offices and functions of members of the Institute; (3) Constitutions or Directions for the government, administration and guidance of the Institute, treating particularly of the office of Chief Superior. These three classes of statutes are based upon the model of the Rules and Constitutions of the Society of Jesus, and preserve in many parts their literal expression.

The best thing to be done at the present juncture, the one thing essential to the Institute at large, and the only one at which it now aimed in this matter, was to obtain from the Holy See a secure basis for community life. Consequently no steps were then taken, or even proposed, regarding the approval of the Constitutions and the Rules of the Offices. To have pressed these two points would have been unwise; and experience had shown it to be then unnecessary. On the foundation of the House at Augsburg grave discussions had arisen, which had been settled without the help of the said Constitu-

tions, yet without detriment to the existing Institute; and again, the other bishops offered no opposition to the union of the different Houses, the transference of members from one place to another, and the consequent government by a Chief Superior; while the Holy See, to whom this form of government was certainly well known, as certainly did not disapprove of it, or those in whom it was vested could not have enjoyed, as they did, the personal assistance and protection of successive Pontiffs.

Here it may be urged,—If approval of the Constitutions was unnecessary because the principles they embodied were unopposed by Church authority in fact, how could it be unwise to seek for this approval? To this we may make answer, that it is one thing to approve and encourage a manner of life in the concrete, but quite another to give formal approbation to the abstract detailed framework which gives this manner of life its form. Though the Institute had hitherto been governed and preserved in uniformity without the approval of any written statutes, it would undoubtedly gain much from the confirmation of its Summary of Rules by the Holy See; while the Chief Superior would by such sanction be assisted in the discharge of the functions of her office, and the principal points of her government be fixed on a firm foundation, involving recognition of her central authority. In the form then given to this Summary, it consisted of eighty-one rules, classed into twelve sections,

and embodying what are known in the Society of Jesus as the Summary of the Constitutions, the Common Rules, and the Rules of Modesty.

Accordingly, the good friends of the English Ladies, the Elector Maximilian Emmanuel, then residing at Brussels, the Bishops of Augsburg and Frisingen, the Elector of Cologne, and others, supported the contemplated step of the Institute with the utmost zeal and goodwill, simultaneously presenting their petitions on its behalf to the Holy See in 1693. These petitions speak in the highest terms of the religious manner of life of the English Ladies, of their success in the work of education, and of the esteem in which they had been held by deceased princes and bishops. The affair was referred to the Congregation of the Council of Trent in 1694, and was peremptorily rejected; absence of enclosure and the office of Chief Superior being then insurmountable difficulties in the way of approbation.

Three years later died Rev. Mother General, Catharine Dawson, leaving to another the success of efforts which had hitherto resulted only in disappointment. The general guidance of the Institute was then placed by the customary election in the young yet vigorous hand of Mary Anne Barbara Babthorpe, who had been Vicaress at Munich, but was now in Rome. There she had witnessed in person the frustration of the hopes of her predecessor, and she saw that humanly speaking there

was no prospect of success. But she had a courageous heart and an energetic will; she placed her confidence in the Providence of God, and set about accomplishing at once a twofold work. She visited in succession the Houses in Germany, carefully regulated the concerns of each, nobly encouraged her religious in their advancement in virtue and the instruction of youth, and in every point enforced by her own example the lessons she inculcated. Then, in furtherance of the great object the Institute had in view, she exhorted the sisters to persevering humble prayer to its Guardian Angels, to its special patrons, St. Joseph and the ever blessed Mother of God, and to the Sacred Heart of Jesus. Lastly, to assist her by her counsel, and to undertake the government of the House at Munich, she summoned from York the venerable Rev. Mother Frances Bedingfield, in years the mother of the whole Institute, in virtue a model and shining light to all its members; and with her others who, like her, had been tried in the furnace of persecution. Having obtained her personal advice, and having placed the government of the House at Munich with confidence in her hands, Rev. Mother General Babthorpe returned to Rome to press forward the retarded cause of the Institute.

The severity with which the penal laws were enforced in England during the reign of William III. interfered in many ways with regularity of

communication between the Vicars Apostolic and the Holy See. They had thus taken no part in the petitions for the approbation of the Rule of the Institute in 1693. The letter of Bishop Smith to Rev. Mother Bedingfield gives proof however, that had circumstances been propitious, he, as the Ecclesiastical Superior at York, would have been foremost among the petitioners. Moreover, when Bishop Leyburn, evidently taking advantage of the return to Germany of Rev. Mother Bedingfield and her companions, forwarded a petition on his own account (it will be observed that its date is two days after Mother Hastings' power of attorney to Mother Paston), he certainly was not aware that the cause had been unsuccessful six years previously, although he had been apprised of its having been referred to a Congregation of Cardinals. The honourable testimony which he bears to the valuable labours of the Institute in England was too late to be of service on that occasion; but beyond a doubt it would have its weight when the cause was afterwards brought once more under the notice of the Holy See. As the Institute in England is the subject of the present work, an apology is hardly needed for quoting Bishop Leyburn's petition *in extenso*:

Most Holy Father,—When first I was charged by your Holiness' predecessor, Innocent XI. of happy memory with the cultivation of this English vineyard,

I found two families or communities of noble virgins, who having bid adieu to all earthly pomp, and abandoned all worldly business, had been labouring earnestly, as they still continue to do, not only for the salvation of their own souls, but also for that of their neighbour. For they undertake the care of young girls, they form their manners, and are at great pains to instil into their tender minds every Christian virtue. There are two such families or communities in England: one is established in the city of York, the other in the neighbourhood of London almost under my own eyes. I am able therefore to bear witness, as I now do, not from the testimony of others only, but of my own knowledge, to the virtuous lives of these ladies, and to their assiduity in the instruction of youth. Moreover, this Institute, by the authority and with the consent of the Ordinaries, has now for many years been admitted and established, not in England alone, but in other countries, and especially in some of the principal cities in Germany, to the great benefit of their neighbours and the good of souls. One thing only, most Holy Father, seems in the eyes of not a few, to be wanting to the perfection of this pious work, namely that the said Institute, so lauded by several Bishops, and welcomed into their Dioceses, should by your Holiness be deemed worthy of approbation and confirmation, under such religious vows as your Holiness shall consider most suitable. I should not have ventured, most Holy Father, to interfere in this business, had I not been well aware that the said ladies had already by common consent and with all fitting humility and submission, petitioned your Holiness for the same favour, and that they had been so far successful, that through your paternal condescension their petition had been referred for examination to a Congregation of Cardinals.

Nothing, therefore, most Holy Father, remains for me, but to pray to God the giver of all good, etc., etc.

London, 16th October, 1699.

Your Holiness' most humble and devoted servant,
JOHN, BISHOP OF ADRUMETUM, V.A.¹

The choice of Clement XI. to fill the Chair of St. Peter, 23rd November, 1700, seemed to all the friends of the Institute to present a very favourable opportunity for renewing their petition; for he loved Max Emmanuel as his own son, and was on terms of great friendship with the Abbate Scarlati, the Elector's agent in Rome. Moreover, at this time Max Emmanuel returned from Flanders to Bavaria, and manifested a great and active interest in the business, together with his noble consort, Teresa Kunegundis, who shared his feelings towards the Institute, and had a singular regard for Rev. Mother Bedingfield. She frequently visited the house, schools, and orphanage now under her care. The Elector sent to Rome the Dean of Munich, John Martin Clemente von Vestenburg, a distinguished ecclesiastic, who materially assisted the undertaking by his unwearied energy and great prudence. The Electress likewise sought to further the work through the instrumentality of her mother, the

¹ John Leyburn, consecrated 9th September, 1685, Bishop of Adrumetum, and Vicar Apostolic of England, (after an interval of thirty years from the death of Bishop Smith, Bishop of Chalcedon); and in the division of England into four vicariates by H. H. Innocent XI., 30th January, 1688, V. A. of the London District until his death, 9th June, 1702.

widowed Queen of Poland, then living in Rome. The petition of the Vicar Apostolic of the London District was already before the Holy See. The Sisters of the Paris House had passed over to England in 1686, under the auspices of Queen Mary Beatrice, who now from her exile in Paris, whither some few of them had returned, joined her supplications in favour of their Institute with those of their friends, Duke Max Philip of Fürckheim of the Electoral House of Bavaria, the Bishops of Augsburg and Frisingen, and above all the staunchly faithful Elector and Electress; so that testimonials in favour of the Institute were presented to the Holy See from every country and diocese in which it had taken root, Rome excepted, where a Community had all along existed under the eye and protection of the Holy See, and where the Chief Superior had usually resided.

The opportunity continued to be in every respect favourable. Clement XI. again committed the affair to the Congregation of the Council of Trent. His Holiness expressed in private his opinion to the Abbate Scarlati, that there were two difficulties which were almost insuperable, for that when a Cardinal he had been a member of the same Congregation, and knew them only too well, still, with fatherly solicitude, he allowed the cause the best possible chance, and manifested an earnest wish for its success by requiring these two points to be referred to himself, promising to use every effort to

adjust the matter. These points were; (1.) The bull of Pope Urban VIII., by which the said Institute had been suppressed, and which was drawn up with so much care and deliberation that it could not be got over; (2.) the absence of enclosure, for by their Rules the members of the Institute were expressly bound to go whithersoever the Superior thought fit to send them.

Scarlatti first made arrangements with the Dean of Munich, and then held several consultations with the auditor of Cardinal Colleredo, who was appointed Refendarius in the matter. The discussion regarding the Bull was long and animated. It was persistently maintained that the Institute of Mary was the very same that had been for ever suppressed by the said Bull, and in the course of the argument every feature of the Institute was jealously scrutinized. Particular exceptions were taken to the name, office, and position of a Chief Superior; and it was urged that so monarchical a power was in no wise to be entrusted to the female sex. In reply Cardinal Colleredo argued at great length that the Bull had been virtually abrogated by long subsequent toleration of the Institute, and therefore needed no other revocation, provided His Holiness would be pleased to approve the Rules now presented. It was shown that in the Institute there was nothing whatever of what had been censured by Pope Urban, and that the main charges in the Bull were groundless as regarded the English

Ladies and their Houses, and had been so from the very commencement of those Houses. So far were the daughters of the Institute from undertaking, under pretext of promoting the salvation of their neighbour, works that were unsuited to feminine modesty or the weakness of their sex, or such things as learned and experienced men would scarcely undertake, or which they undertook only with the greatest circumspection, that it was a certain fact, public, well-known, and confirmed by the letters of recommendation from the bishops, that nothing of the kind was practised by the Institute, and that its members devoted themselves primarily, it might almost be said solely, to the education of young girls, and to the sanctification of their own souls.

As to what regarded the Chief Superior, it was argued that she had never possessed a monarchical power, like that exercised by the General of the Jesuits over the Society; that she neither possessed nor desired a regular jurisdiction; that each House of the Institute was entirely under the ecclesiastical jurisdiction of the Bishop of the place; and that her whole power was purely maternal, like that of the mother of a family over her children, and directed mainly to the preservation of the whole Institute in love, peace and union, and to the friendly mutual interchange of assistance and good offices between the various sister houses. With this modification the Congregation expressed itself

satisfied, and allowed the declaration to stand, Clement XI. himself closing the discussion with the famous words *Lasciate le donne governare dalle donne*, after the further declaration had been made that there was no question of such an office as had been proposed in the first instance by the Jesuitesses, nor of a Chief Superior with any kind of independent jurisdiction; that the only question here was of a Chief Superior who would exercise a certain directing domestic power, such as was suitable to women, and could be exercised by them perhaps better than by men; one, who with the consent of the Bishops in whose dioceses Houses of the Institute existed, would exercise a salutary guidance on behalf of the different foundations of the Institute. The objection with regard to absence of enclosure was met with the explanation, that petition was not made for the approval of the Institute as for a religious order in the Church, but only as for a good, praiseworthy and devout religious Congregation. To this the examining Congregation replied that enclosure was prescribed not for the order, but for the sex; but, as this objection could be met with the fact that there existed certain religious Congregations of pious women, without enclosure, yet sanctioned by the Holy See, it was considered as dismissed.

Great difficulties were raised with regard to the eighty-one rules presented for approbation. Where, for instance, reference is made to the three vows,

it was objected that it was not specified with which of the four approved Rules for religious orders—namely, those of St. Basil, St. Augustine, St. Benedict, St. Francis—that of the Institute was to be classed. The answer was, that the Institute did not petition for its Rule to be approved as that of an Order, but merely as that of a religious Congregation, as had been the case in 1544 with the Ursulines, who made vows yet did not observe enclosure. Again, where mention is made in the Rules of obedience and subjection to Superiors, it was objected that there was nothing to notify who were intended by this term. Reply was made, that precise definition in this matter had been omitted, because it was thought to be self evident that the Superiors intended were, first of all the Bishop of the place, secondly the Chief Superior, thirdly the Local Superior.

In the discussion of these matters the year 1702 passed away; and the friends of the Institute had great reason to fear that their exertions in its behalf would fail. The difficulties to be overcome were undoubtedly great. Personally attached to the Electoral family, and anxious to further their views as was Clement XI., a very learned and energetic man, it was he who had caused the Congregation of the Council of Trent to reject the petition eight years before. The connection of the Institute of Mary with Mary Ward and her suppressed Institute was insisted on by the adver-

saries of the cause, and could not and would not be denied by its promoters, who rightly regarded it as a glory. The Summary of Rules which were presented for approval, and which bore the visible impress of their origin from the Rules and Constitutions of the Society of Jesus, evidently contained the best possible provision for maintaining uniformity of spirit in the Institute, and domestic discipline in its Houses, but no definitely specified, however clearly implied, decision regarding its government as a whole. The position of the Institute in the Church, and the peculiar organization which characterised it, and which subsisted under the eyes and with the approval of the Bishops—an organization essential to its unity, and indispensable to the perfection of its educational aim—were entirely new. Although isolated cases had occurred, in which several convents, each having its own Superior, were subject to a Chief Superior invested with more or less extensive authority, these were so rare and of so peculiar a kind, that they could not be considered as constituting a regular or even a distinct state. Moreover, the organization of the Institute, with all its modifications, still bordered so closely on the form of government adopted by the so-called Jesuitesses, as to cause it to be regarded with continued jealousy by the Congregation of enquiry, and prompted a renewal of the searching questions we have seen raised on this head.

This, however, did not enter directly into the

matter of the petition. The petitioners sought simply to obtain a firm foundation and a basis of uniformity in their different Houses by the apostolic approbation of their Rules, in order that they might be able to labour more securely at the twofold end of their Institute. The completion and the exact form, and the solemn approbation of the Institute itself were reserved for a future time.

Everything had been commended to Divine Providence by confident persevering prayer, and Divine Providence lovingly conducted everything to the wished-for result. Modesty had petitioned with humility, and charity bestowed with paternal good will. The Holy Father at last rewarded the patient longsuffering and loving labours of the English Institute of Mary by definitively planting it in the garden of the Church of God. Cardinal Colleredo was entrusted with the preparation of a suitable *votum*; and on the 13th of June, 1703, Pope Clement XI. issued a Brief containing the apostolic approval of the Rules of the Institute, which had been granted on the first day of the same month, the Month of the Sacred Heart, to which the daughters of the Institute had not appealed in vain. The Brief was accompanied by letters to the Elector and the Archduke Maximilian Philip, dated the previous day, and was followed on the 16th by letters to the Bishops of Augsburg and Frisingen. The interior organization of the Institute and the various other points, which had formed matter of

examination, were left untouched, and so received a tacit sanction, while the dress of the Institute was both examined and approved. Three years later, when a fresh Brief set out more clearly what had already been explained regarding the subjection of the Institute to the Bishops, Clement XI. offered to approve of the Institute *as such*, provided the members would accept enclosure. Fidelity to their traditions, and experience of the benefits arising from non-enclosure in their special vocation, induced them to forego the second confirmation, though their non-enclosure was now circumscribed by certain limits, which practically they had not hitherto overpassed. The Brief of 1703, with later decisions regarding the Institute called forth by circumstances from time to time, form at the present day the model of the organization of all more modern Institutes and Congregations of religious women.

That the confirmation of Rules should have been the first step in the series of pontifical approbations, will surprise us, unless we bear in mind that—according to the discipline of the Church at that time—approbation of the Rules was a preliminary step to approbation of the Order or Institute. At the present time, the approbation of the Institute precedes that of the Rules; formerly it was *a majore ad minus*; now it is precisely the reverse.

CHAPTER VII.

Mrs. Dorothy Paston Bedingfield.

[1699.]

WHEN the Foundress of the house at York was recalled to Germany in 1699, the Community she left under the guidance of her niece, Rev. Mother Dorothy Bedingfield, *alias* Paston, did not number more than nine or ten members including lay sisters. During the remaining thirty-five years of her superiority, its progress was slow but steady. She received in

1702. Jane Walker.

1708. Dorothy Lodge.

1709. Esther Conyers.

1715. Mother Cecilia Cornwallis, from Hammer-smith.

1718. Mary Hodshon.

1719. Mary Davis.

1720. Elisabeth Hodshon and Eleanor Clifton.

1727. Elisabeth Stanfield and Anne Aspinall.

The Registers of Holy Trinity Church, Mickle-gate, record the following burials during the same time :

1709. A gentlewoman at Madame Paston's, Aug. 17.

1710. Mrs. Racquet at Madame Paston's, Feb. 16.

1716. (1717) Dorothy Stanfield, buried Jan. 14., (perhaps Catharine Stanfield).

1720. Mrs. Clifton from the nunnery, May 6. (Mary Clifton).

1720. Mrs. Cornwallis, Roman, Oct. 8.

To these must be added Mrs. Jane Walker, who died Sep. 4, 1734; and, if we may allow for the departure of some of the oldest religious for Germany, the number left in the house when Mother Paston died was probably ten.

The school was successful. Its lists before 1710 are lost; in that year there were forty-three young gentlewomen in the house, and after that date Rev. Mother Paston received 190, of whom five became afterwards members of the Institute, and two of them Superioresses, while twenty-eight others became religious elsewhere. The list of the day scholars during this century cannot be found.

The first confessor of the house in Rev. Mother Paston's time was the Rev. Roger Brockholes, of the secular clergy. He was a younger son of Thomas Brockholes, Esquire. He was educated at the English College, Douai, and ordained at Lisbon, where he spent several years in the capacity of professor at the English College. Being sent over to the English mission he was received into the Chapter, and in 1698 was made archdeacon.

The precise date of his appointment to the convent chaplaincy is not on record ; it is known, however, that he died while still occupying that post in 1710.

Father Grey of the Society of Jesus, of whom no account has been preserved, held the post some little time and was succeeded by the Rev. Thomas Holland (really Ecclestone), whose history is interesting. Brother Foley's *Records of the English Province, S. J.*, contains the following notice of his life :

Thomas Ecclestone was son of Henry Ecclestone, of Ecclestone, county Lancaster, Esquire, by Eleanor, daughter of Robert Blundell, of Ince Blundell, Esquire. He was educated at St. Omer's College, and was admitted as a convictor in the English College, Rome. October 6th, 1677. Two years later, he went to Douai, where he stayed some little time, and, after his return home, succeeded on his father's death, to the Ecclestone estates. During the wars in Ireland after the revolution of 1688, Thomas Ecclestone held a captain's commission in King James' army. Shortly afterwards he had the misfortune to be drawn into a duel, apparently in Ireland, in which unhappily he killed his adversary. This so afflicted him that he determined to renounce the world and enter the religious state. He therefore returned to Rome in 1697, and entered the Society of Jesus at St. Andrew's, where he was ordained priest. After some years he returned to England and was appointed chaplain to the convent at York Bar, under the assumed name of Holland. After Father Ecclestone left York, he seems to have served as chaplain at Ingatestone Hall, Essex, the seat of Lord Petre. From 1731 to 1737

he was Rector of St. Omer's College. He died December 30th, 1743, aged eighty-four.

From manuscripts in the Public Record Office we gather the following :

Preston, Sep. 28, 1716.

The Rev. Mr. Hitchmough (an unhappy apostate) sworn and examined, deposeth that he knows the estate of Ecclestone near Prescott in Lancashire, to the value of about 900*l.* per annum; that Captain Ecclestone, who was owner of the said estate, being in Ireland in the late wars in King William's time, and having killed a man there, was told by the Jesuits that to atone for that sin, it was absolutely necessary to make himself a religious man, upon which in the year 1700, when this deponent was in Rome, he came thither, put himself in the house of the professed Jesuits there, and some time after, was sent over to England in the quality of a popish preacher or missionary, and resided in the English monastery of the nuns at York, under the name of Holland, in the quality of Father Confessor at the time that the Lord Molyneux had a daughter in the said nunnery. That this deponent took notice of it to several of the clergy of the Church of England a little before his Majesty's accession to the throne, in order to have them suppressed. That during the time of his officiating as a priest Mr. Scarisbrick, of Scarisbrick, had the management of the estate. That while this deponent was in the Romish communion, which was about seven years ago, there were eighty-five secular and regular priests in Lancashire.

RICHARD HITCHMOUGH.

Witness, FRANCIS FOOTE.

The Rev. Thomas Ecclestone is mentioned by the wretched Bolron in his evidence to the Lords as being in 1679 in the mansion house of Richard Sherburn of Stonyhurst, in the chamber of Edward Cottam a Jesuit. Bolron adds: "As for Long, Dalton, Thurston, Anderton, Thos. Ecclestone, I know them to be Jesuits." Several treatises on the Religious State written for the Community by this Father are still in use amongst the nuns and are highly valued by them. Formerly there was at Ecclestone Hall a portrait of Father Ecclestone, representing him as pointing to his sword upon the ground. This picture has probably been removed to Scarisbrick Hall.

Six other Fathers of the Society served the Community as chaplains during the course of Rev. Mother Paston's superiority. They were Father Edward Sadler, Father George Thorold, Father Edward Saltmarsh, Father John St. Leger (really Chapman), Father Ralph Cavendish, and Father Francis Mannock. But scanty information has been preserved of these. It was Father Cavendish who planted the rows of lime trees, which, for nearly two centuries have been the characteristic feature of the convent grounds. Father Mannock's¹ name is held in special veneration on account of his extraordinary sanctity. He died at the Convent

¹ He belonged to the ancient family of Mannock of Gifford, Suffolk, being the second son of Sir Francis Mannock, Bart.

in the odour of sanctity, December 20th, 1748. He was buried at Trinity Church, Micklegate. A brass plate attesting the holiness of his life was put into his coffin. The Community still preserve with veneration writings on spiritual subjects by Fathers Cavendish and Mannock.

Father Fermore (really Turberville,) English Provincial, S.J. from 1725 to 1731, and afterwards until his death in 1735, Rector of the College of St. Ignatius, rendered important financial services to Rev. Mother Paston and her Community. The Community gratefully acknowledge that it was owing in great measure to the prudent guidance of these holy men, that they were enabled to evade the severity of the penal laws and to maintain their existence as a Community during a period of great danger. They were obliged to act much in the same way as the Fathers themselves in England during the times of persécution, and in heathen lands more recently. They dispensed with the externals of religious life even before the children who were under their care. Their dress, their manner of life, were to all outward appearance, those of the graver matrons of their time, and they could receive their friends at their own table, and even return the visits of those who lived in the city. Their Protestant neighbours hardly knew what to make of them, or whether "the great house without the Bar" was a nunnery as was suspected, or merely a school.

So Drake, the historian of "Eboracum," in his great work so entitled, printed in 1736, shortly after Rev. Mother Paston's decease, says :

There are a few remarkable good houses out of this gate; the best is a large, old, brick building near this hospital, which has borne for some years past the name of the Nunnery. This occasioned some disaster to it at the Revolution; but it was then, as now, no more than a boarding school for young ladies of Roman Catholic families, without being enjoined any other restriction than common; the site, the gardens, and agreeable walks beyond it, making it very convenient for that purpose.²

In the republication of the work in 1785, a little change is made in the phraseology, and there is the addition :

It has been of late years much enlarged by elegant buildings backwards, which proves that either the number of scholars, or other boarders, by whatever denomination the reader chooses to style them, hath greatly increased. Vol. II. p. 183.

It is easy to understand how disappointing this surrender of externals and pliability to circumstances, must have been to the young and enthusiastic novices; such being often disposed to attach as much importance to outward observance as to the inward spirit of religious life. The feeling was in all probability strengthened by conversation with

² *Eboracum*, Book I, chap. vii. p. 247.

those who could tell them how differently things were done at Munich, and it is not much to be wondered at that the sisters, Helen and Jane Walker, in the exercise of that freedom of intercourse with the Chief Superior, which their Constitutions allowed, should have complained of the want of regularity, and stated that they had not been so sensible of its need as they became after Mother Cramlington's stay at the English houses of the Institute, as their Visitress from the Chief authority at Munich. But in truth all was most wisely done by the York Superiors. Non-essentials, however precious, were thrown overboard, just as a captain casts into the sea a valuable cargo in the hour of storm. Essentials alone were preserved, as being the very life of the crew; and the little bark was steered in safety past many a quicksand and through many a storm. The Community clung devotedly to the spirit of their Rule; and when brighter days came, and they could to it with safety, they resumed the religious habit, and adopted the measure of enclosure observed in other houses of the Institute.

CHAPTER VIII.

A falling house.

REV. MOTHER PASTON, who had been trained by her aunt in the school of the Cross and had shared her trials and sufferings, proved herself a worthy imitator of her virtues. During the first years of her superiority, the success of the suit at Rome for the approbation of the Summary of Rules, a matter of vital importance to the Institute, engaged her own and her religious sisters' unceasing prayers and solicitude; and if we have felt an interest in their labours hitherto, we can sympathise with them in their anxiety and share the joy which filled their hearts to overflowing when the good news reached them of the success of their petition and the publication of Letters Apostolic in their favour by Clement XI. of holy memory, A. D. 1703.

But it is not good for the disciples of a suffering Lord and Master to remain on Thabor; and it pleased Him to lay His Cross upon the leader of the little band of missionary virgins, in a way in which they had not hitherto experienced it. As it was unsafe for the Community to hold lands, and subsist by the rents of landed property, it seems that they had placed such funds as they possessed in the hands of

friends from whom they were to receive yearly interest. But the pressure of the penal laws had so impoverished many of these friends that they were unable to pay the interest agreed upon, and arrears were allowed to accumulate for years in succession. Rev. Mother Paston and her Community who sympathised with them sincerely in their losses, would not press for payment. Meanwhile, the good Superiress was herself incurring debts in order to supply her religious sisters with the necessaries of life. Her neighbours indeed were kind, for her distress was no secret, and many even unsolicited were willing to make advances for her relief. Amongst them must particularly be mentioned a protestant family who occupied a house opposite the Nunnery, and for a considerable time lent her weekly a sum of money for the purpose of buying provisions, and whose last descendant in 1867 was the depository of this among other traditions relative to the house.

The kindness of friends and neighbours however, only added to the embarrassment of the Community, for debts were accumulating without prospect of defraying them, and the utter temporal ruin of the house seemed imminent. The name of one generous benefactor, Lady Petre (by birth Catharine Walmesley of Westwood, Lancashire), one of the first educated in the school, is recorded. About the year 1720 she most kindly guaranteed to Rev. Mother Paston an annuity of 40*l*. But this of course was not an all sufficing help towards the mainte-

nance of a family such as depended upon her, and her difficulties increased year by year, though her confidence in God never wavered. Early in 1727 the Confessor of the Community, Father Ralph Cavendish, who had taken a most paternal interest in everything that concerned the good of the house, was called to his reward. How often a loss, such as this was to the Community, is the harbinger of signal blessings! The heroic Isabella Layton had been called away shortly before the Apostolic confirmation of the Bull. Did not these devoted friends of the Institute go to make more availing prayer for it before the throne of God?

One evening during the summer of the year that saw Father Cavendish's death, Rev. Mother Paston was more than ever oppressed. Her debts amounted to many hundred pounds, partly borrowed, partly owing to trades-people, and still there was no prospect of any ability to discharge them. Thus, weary and anxious, she fell asleep with a heavy heart. In a dream she saw the House falling to the ground, when a little crooked woman put her shoulders under it, and effectually propped it up. A few days later, on being called to the parlour, she was not a little astonished to find that her visitor was identical in dress and appearance with the little crooked woman she had seen in her dream. Still greater was her surprise when her visitor announced that the purpose of her coming was to beg for admission into the noviceship. The Superior ans-

wered that it was only just to inform her of the distressing poverty and embarrassment of the house. Could she face that? And moreover would the Community be justified in receiving another member under such circumstances? The visitor replied that if there were no other hindrances to her being received, there would soon be none whatever, for that she, though but seventeen years of age, was the only child and heiress of her late father; and she at once presented Rev. Mother Paston with 2000*l* to pay the actual debts of the Community. This young gentlewoman, so manifestly an instrument of Divine Providence in working out Its designs, was Elisabeth Stanfield, daughter of Francis Stanfield, Esq. Not inappropriately she began her religious life on July 2nd, the feast of Our Lady's Visitation, 1727. At her profession she settled the whole of her fortune upon the House, and during the remainder of her life, she enriched it in far greater and higher measure by the example of her virtues. We shall meet with her again later on, and again too find the little crooked woman propping up the House.

To this great favour from God's Hand was soon added another, for which all succeeding members of the Community have reason to be grateful. This was the entrance, on the 8th of September, of Mother Anne Aspinal, into the noviciate. As her name testifies, she belonged to a good Catholic family in Lancashire, where she was born in 1710. Of

her early life and subsequent school days at York, no record has been preserved. In 1729 she was professed, and the sermon delivered on the occasion was afterwards presented to her by the preacher, Father John Turberville, S.J. at that time Provincial. His attestation to a financial statement drawn up by Rev. Mother Paston in 1730, at the request of the Chief Superior, Rev. Mother Schnegg, enables the religious of York to identify the writer of this sermon. In this statement, Rev. Mother Paston gives full particulars of the revenue of the House, which was due and not paid, and what part of it was regularly paid. Especially interesting is that part of it which relates to Sir Thomas Gascoigne's benefaction :

“ There was a fund of land purchased by old Sir Thomas Gascoigne, of the yearly value of 75*l.*, which land, in troublesome times being called in question by the government as land given for superstitious uses, was agreed by the advice of the best counsel (to avoid further inconvenience that might arise from any future proceedings upon the same head) to be sold. And accordingly the late Sir John Gascoigne, father to the present Sir Edward, sold the same land, so settled as above, for 1,500*l.* And he, during his life, (which was very short after the said sale), did punctually pay the interest for the said 1,500*l.* to Mrs. Paston by half-yearly payments, and since his death the present Sir Edward has done the same, but has not given Mrs. Paston any land or other security for the said 1,500*l.* interest (which acknowledges the principal to be due). Mrs. Paston does not doubt but by proper

application (which she is using all possible means to effect), Sir Edward will easily be brought to do justice to her and her community, by giving a proper security for the said sum, to secure it to her and her successors."

According to the books of accounts, Sir Edward Gascoigne continued to pay the interest as stated until October, 1751, after which the name of Gascoigne appears no more. He died in 1762. It is believed that he handed over the principal when he ceased to pay the interest, and that it was properly invested, because the income of the Community was not reduced.

Nothing occurs in this statement, nor in the books until 1732 concerning the rents of Mother Elisabeth Stanfield's property, so that it would seem she did not come into possession of it, nor was professed until she came of age in 1731 or 1732. Rev. Mother Paston had a high character for prudence; her own letters show that she refused to receive some novices called Hodshon to their profession until their affairs were settled, their father having died during their probation, and his will having been burned accidentally before it could be proved. Mother Stanfield's property consisted of an estate in Holderness, let to a large number of tenants; and the periodical collection of the rents from 1732 downwards, brings to our notice a very holy lay sister, Frances Audas, who was entrusted with this duty and with other business

matters. She was also portress of the House for some years. The Community were now in comparatively easy circumstances, the schools were flourishing, and all promised well for the future.

As is often the case in God's dealings with His servants, the hand that has guided a vessel safe through angry storms or dangerous seas, is called upon to relinquish its trust to another when the tempest has subsided, or a safer sea been gained. So was it with the venerable Foundress, so was it too with her immediate successor. The time approached for Rev. Mother Paston to go to her eternal reward. Her age is not known; but, as she has been before us for forty-three years from the date when she is first mentioned to February 1734, she must have attained the full term of human life. She had governed the house with prudence and wisdom. She had laboured unweariedly for the greater glory of Him to Whom she had given herself, and now she saw her end approach with joy and peace. Of the nine choir-sisters whom she had professed, one was destined to go before her, Sister Jane Walker, who had led a very useful life, and had discharged the offices of sacristan and infirmarian. She departed this life on the feast of the Exaltation of the Holy Cross, 1734, and Rev. Mother Paston followed her, October 24th, of the same year. Of the latter an old record says: "She was so greatly respected by externs that the nobility attended her funeral in their

carriages." She was buried in the church-yard at Osbaldwick, and is thus commemorated in the parish register: "1734, Obit. Mrs. Dorothy Paston, from the nunnery, without Micklegate Bar, York."

Of Mrs. Mary Cramlington, who played so important a part in the government of the Institute at this period, no particulars respecting birth, parentage, and early life have been recorded. She is known to have been one of Mrs. Bedingfield's first companions at York, and to have accompanied her to Munich in 1699. In 1713 she was sent by the Chief Superior, Mary Agnes Babthorpe, to make a visitation of the House at Hammersmith. The Community there, however, having with drawn from dependence on the Mother House, and placed themselves exclusively under the government of their Bishop, refused to acknowledge her authority. Accordingly, after much troublesome correspondence with Bishop Giffard, she retired from Hammersmith and proceeded to the York House, with the visitation of which she had also been entrusted. There she deemed it necessary to suggest some changes in the administration which were carried out with due submission, though at the cost of much sacrifice, by Rev. Mother Paston.

Mary Cramlington was the annalist of the Institute in her day; and some of her correspondence, still preserved, proves how zealously she fulfilled the duties of her post. One of the letters which she received in that capacity furnishes us

with an account of the birth and parentage of Mrs. Cicily Cornwallis whose place occurs at this stage of our history. It was written in answer to the enquiries of Mrs. Cramlington, by Mrs. Mary Cornwallis, sister to Cicily, after the death of the latter. It is dated December 22nd, 1725, and runs as follows :

Madam,—I give you many thanks for the favour of yours, which I had sooner answered, but that my eyes were bad, but now will return as far as I am able all your questions. To the first ; my father's name was Francis Cornwallis, not brother, but cousin german to my Lord Cornwallis, the first who was made Lord at the Restoration of King Charles the 2nd, as a reward for his great loyalty to the Crown. My Father had a Seat in Norfolk, which to the best of my remembrance was called Beasten, but was forced to sell it in Cromwell's time to make his composition with the Parliament, he having been so very loyal to the King. And I believe he was forced to sell it soon after my two elder sisters were born, so I believe my sister Cicily was born in London, and for aught I know in Bow Street in Covent Garden, but I was too young when she was born to remember where. Only I have heard my Mother say that I was born in that street, and so I fancy from that all the younger were so too.

Now as to my Mother, she was daughter to my Lord Arundell at Wardour Castle, which he demolished and blew up himself in the Civil Wars, it being taken and made a garrison in Cromwell's time, whilst my Lord was with the King. She was also granddaughter to my Lord Arundell, who behaved himself so gallantly in the Emperor's wars against

the Turk. The particulars of which are inserted with great honour to him in the public patent the Empire gave him of both Counts of the Sacred Empire to him and all his posterity. This, Madam, is all I know or can remember of what you desire, and when it is made likewise I shall be very glad to see it. For I knew my sister so well that I believe her life will be very edifying. I hope she prays for me in Heaven, where I believe I have another sister lately gone, my Sister Blanche. So now there is but two left, my Sister Betty at Rouen and her sinful sister in the world, the which if you will be so charitable to remember sometimes in your best thoughts it will be a great charity to,

Madam,

Your most humble servant,

M. CORNWALLIS.

Were my Cousin Thorold at home, she I am sure would give her humble favours.

The sequel of Mother Cornwallis' history is related by her Confessor, supposed to be the Rev. Ralph Cavendish, S.J. After briefly mentioning the facts stated in the letter above quoted, he goes on to say:

Cicily having been filled with the holy fear of God from her childhood, was soon wearied of the world, and in the sixteenth year of her age took refuge in the Institute of Mary, in which she gave to all who knew her a noble example and model of every virtue. She was for many years a subject, and for many years also a superior. As a subject she was excellent in her obedience and reverence towards her superiors; as a superior, she had a great and motherly love towards

her subjects. Her attention in keeping the Rules of the Institute even in the very smallest things was something extraordinary, and she took the greatest care not to give the least offence to anyone by going beyond the Constitutions. She was by nature weak and delicate, but in spite of this she was much given to bodily mortification, and subdued her body by disciplines, iron chains, hair-cloths, and very poor nourishment, so that her superiors and director were often obliged to restrain her fervour in them. This holy austerity of life had its origin in her great and deeply seated spirit of mortification; but her interior recollection and perfect watchfulness over the emotions of her soul were also remarkable. She was most constant in the exercise of the presence of God, which she maintained by continual ejaculatory prayers and interior sighs of love. She had the habit of denying herself daily several times in small things, especially in that which she perceived she was by nature the most inclined to, now conquering herself in this and now in that, and thus daily obtaining great and admirable victories over herself. She took great delight and was very diligent both in vocal and mental prayer, so that she added many devotions to those customary in the Institute, and these she performed with great care and reverence towards the Divine Majesty, always kneeling quite upright and this frequently for four hours at a time and with a weak and sickly body. From her sixteenth to the sixtieth year of her age she had the habit of kneeling up in her bed at midnight, and of praying for a long time kneeling thus, which she did twice every week.

There was something even heroic in the love with which she acted towards her God and Saviour and at the same time her patience, and prudence and reserve in speaking were of the like kind. She had

much to suffer from very distinguished persons, from those also from whom it would never have been thought of or suspected, yet a word of complaint was never heard from her against them. In conversation she was always most careful not to speak against the reputation of her neighbour, so that a word was scarcely ever heard from her, which could be construed as such to his disadvantage, and if anyone spoke against the absent, she showed herself ill-pleased and sought to end it. Lastly, when she was full of years and merits, and was truly ripe for Heaven, it pleased the Almighty to prepare her for her heavenly reward by a painful fistula on her foot, from which she suffered for fifteen months with indescribable patience and submission to the Divine will. At length, after receiving the Holy Sacraments with great devotion she departed happily from this world, taking with her the baptismal garment, received at her baptism, unspotted by any stain of mortal sin, and adorned with the splendour of countless merits, leaving behind her a rare example of all the virtues of a Christian and of a religious.

Among the sufferings to which allusion is made above, were her apprehension and committal to prison on her first coming to York in her twenty-third year, and the troubles entailed by the severence of Hammersmith from the Institute, treated of in another chapter, which resulted in her resignation of superiority and retirement to York, where she spent the remaning years of her life.. She died on the 16th October, 1723, in the sixty-ninth year of her age, and her fifty-fourth in the Institute. Her body rests in the churchyard of Trinity Church,

York. A portrait of Mrs. Cornwallis ascribed to Sir P. Lely hangs in the reception room of the Convent at York. The dress is that of a widow of the 17th century. The face tells a tale of great sufferings meekly borne.

It is from another letter addressed to the analyst, Mary Cramlington, that we derive our knowledge of the character of Mary Clifton, who is registered as the first member received at York by Rev. Mother Bedingfield, and who, for several years, held the post of Assistant to Rev. Mother Paston. The letter which we will here insert is from the hand of the latter.

“As to Mrs. Clifton, though her life appeared not so saintly and mortified as Mrs. Cornwallis, her continual weakness and sickness, for many years without ever complaining, forcing her to be indulged and exempted from her duty and regularity, yet, in what she was able, she was very exemplar in, and zealous and laborious at our Institute, as ever I see any and for those under her care of ours, and indefatigable in those of the school, in which with her great diligence and sweet and prudent conduct she improved them much in a short time especially in spirituality; most of those young ones we have of ours, next to God, I believe owe their vocation to her. She was one of great resolution and courage, never daunted with persecution, but had great faith and confidence in God, and upon all occasions, have never seen her more moved than when she found any to distrust and diffide the least in God or our Blessed Lady, who she particularly invoked upon all occasions, being very much devoted to her. She had a sickly life for some years before

she died, and her last sickness was a pleurisy and asthma, in which she suffered very much, and by her great patience and resignation gave great edification to us all. She left her Parents so young that she could give little account of them, being sent to the Augustinians at Bruges, and from thence came to us having a particular call as she thought, though she knew little of our Institute, to seek the good of her neighbour in the Instruction of youth, so she could not resolve to settle in that monastery, though she had the offer, her Uncle being Confessarius. By Providence she met with a good gentleman, who gave her some light into our state of life which she immediately resolved to embrace, and it proved of great advantage to us as well as herself, for I was in great want of one of her talents in the School. She was very much beloved by the children and all that she had authority over, and yet feared. She was so much master of passion, though never so much provoked, that she was never seen to reprehend in any anger or passion, but had a secret way of letting them see their faults, though spared not giving correction when duty required. She was most indulgent, compassionate, and tender over the sick and any in want or trouble, especially to the poor, who she was as charitable to as far as in her power, being of a gentile temper. But I need not enlarge myself to you that has been an eye witness, I believe, of the truth I have mentioned of her.

As to her birth and parents, I can only tell you her father was a gentleman who lived and died at London. As to his Christian name, it was Leonard; He died when her mother was with child of her. Her maiden name was Mary Hawker. She was born the year of our Lord 1680, entered the Company 20th January, 1697, in the year of her age seventeen, and died the 5th May, 1720.

CHAPTER IX.

The fortunes of Hammersmith.

THE records of the House at Hammersmith, though interesting, are few. First in importance is a fragment of a register, extant in the hands of the Benedictine Community at Teignmouth, written about 1763, probably by Mrs. Gentil who was then superior.

The first page enumerates the Superiors of the house, namely,

1669. Frances Bedingfield.

1672. Cecily Cornwallis.

1715. Frances Bernard.

1739. Mary Dalison.

1760. Frances Gentil.

To this list Marcella Dillon has added her own name, and Lady Abbess Massinger, O.S.B., has added her obiit and the words, "the last Superior of this House."

Then follows a list of the "Directors of the House," of whom the first mentioned is Father Pracid, S.J. After him are named Fathers Lucian and Trevors, both Carmelites, and seventeen of the

secular clergy, of whom the Rev. — Maire 1697, and the Rev. Austin Shepherd, 1707 to 1739—40, seem to have been intimately connected with the Hammersmith Community.

Next we have a list of the members of the house, numbering in all twenty-four, beginning with Rev. Mother Bedingfield, and ending with Mrs. Wood, after whose obit Lady Abbess Massenger has added the words: “the last of the ladies of this establishment.” Of these twenty-four the first five, namely, Rev. Mother Bedingfield, Mary Portington, Christina Hastings, Mrs. Austin, and Cecily Cornwallis, are already familiar to us; and four of them, as we know were members of the York Community. The next five were received by Rev. Mother Bedingfield herself, or at all events by her representative before her definitive settlement in York in 1686. Nine were received by Mother Cornwallis, one—Dorothy Arundel—being probably her niece, or at all events a relative of her mother’s; while in the last of the nine, Jane Thwing, we have a niece of two of those who were the foundation stones of the Institute in Yorkshire, and of the martyred priest who laid down his life for his sacerdotal character. Thenceforward only five members joined the Hammersmith Community.

Further on in the same register is a list of pupils arranged alphabetically;—38 under A., 138 under B., 106 under C., 53 under D., the rest of the MS. being lost. After many of the names there are

additions; "member" indicates those who entered the Institute or the Hammersmith Community; R.A., R.B., R.D., R.G., R.L., R.P., those who became religious at Antwerp, Bruges or Brussels, Dunkirk, Ghent or Gravelines, Louvain or Lisbon, Paris or Pontoise; while the family names of their husbands is added to those who married. Had this MS. been complete, it would have been a record of great interest to many families whose daughters were educated at Hammersmith.

Another document, preserved in the archives of the archdiocese of Westminster, is entitled "Some account of Hammersmith School from 1669, etc." It seems to have been compiled by the Rev. Austin Shepherd, chaplain from 1707 to 1739—40, and to have been intended for publication. Unfortunately its value is impaired by many historical inaccuracies (proved to be such by authentic documents), and by manifestations of feelings of hostility towards leading members of the Institute and towards the Society of Jesus; so that we cannot rely with the confidence we should wish to have, on statements which are in important points at variance with well attested documents,—statements, however, which have an important bearing on the decline and fall of this unfortunate house.

The relation is too long to quote in *extenso*, but it can be shortly described. It begins with a statement of the foundation of Hammersmith, inaccurate as to facts and dates. For instance, we have Rev

Mother Bedingfield in London when she was actually in York Castle, and Mother Cornwallis "setting up a school in Yorkshire" when she too was confessing the faith in prison. An account of Mary Ward, her work, and her successors in superiority follows. This must have been written from the hearsay of adversaries of hers and of the Society of Jesus; for most of the alleged facts are contradicted by others whose veracity has been placed beyond question. Lastly, the main grievance, and *raison d'être* of the pamphlet is stated at considerable length. It would seem that Mother Cornwallis had placed herself and her Community under the immediate guidance of Bishop Giffard; asking him, when the Rule of the Institute of Mary was as yet unapproved, to draw up "rules and statutes" for the Hammersmith house, thus cutting it off from the body, which everywhere had a uniform rule. The "ordinance" in which Bishop Giffard undertook to comply with her request, made the Hammersmith Community an episcopal creation, and gave it episcopal approbation, is quoted at length in the Relation. It then goes on to say that Mother Cornwallis, in a few years' time, "cast off Bishop Giffard;" that she endeavoured to place the house under the Jesuits and the Chief Superior at Munich, who is described as claiming unauthorised power over the two houses in England; that to these endeavours she was incited by the York Superior and Mother Mary Cramlington; that

grave dissensions in her Community arose in consequence, and ended by the secession of Mother Cornwallis and her transference to York. All this is told in a tone of unmistakable acrimony.

Putting this account by the side of the letters written by members of the Institute in England to the Chief Superior at Munich; comparing it with the accounts left to us by their contemporaries of the persons named therein; and accepting the writer's statements consequently with that reserve which his inaccuracy on the one hand, and his prejudice on the other, force upon us, we may reasonably form an estimate of the matter widely different from his. To be a true estimate, it must further be based on a realization of the difficulties of the Institute, and of the circumstances in which Mother Cornwallis found herself in 1703 and the succeeding years.

Tormented with doubts as to the position of the Institute, and fearful lest after all her labours and sufferings she might have run in vain the course of her religious life; deprived of the assistance of Reverend Mother Bedingfield, the guide and instructress of her earlier years; she might well—as she did—ask good Bishop Giffard to take the whole matter of the religious status of her convent into his own hands. He by a formal ordinance did what he considered best for them as a community, of whose Institute he had no means of knowing the history, giving them an authorised position in

his diocese, instead of the mere toleration they had held in the Church before the approbation of their Rule, and drawing up for them such rules and statutes as he considered suited to a community dependent on no other authority than that of the Ordinary. We can well understand also that Mother Cornwallis regretted what she had done, when intelligence reached her from Munich of the Apostolic Approbation of the Rules, then the first and most important step towards the approbation of the Institute from which she now found herself severed. We cannot wonder that she longed to retrace her steps. Hence her depression of heart when she found herself unable to restore her Community to union with its sister houses. Hence her efforts to obtain the assistance of Fathers of the Society, as better acquainted than any others, religious or secular, with the spirit of the rules to which she clung,—efforts which the list of confessors of the house shows us were ineffectual. Hence her joy, when the arrival of Mary Cramlington from Munich, charged with a mission to visit the English houses, to furnish them with the Constitutions and Customs of the Institute, and to reunite the Hammersmith Community with the rest under the guidance of the Chief Superior, raised hopes that her desires would be realised at last.

Of the circumstances of Mary Cramlington's visit to England we have but few details; and as far as they relate to York, they belong to another chapter.

In connection with its reference to Hammersmith we have important letters from the Bishop of Frising and from Canon John Julius of Mott to Mary Agnes Babthorpe, and two from Dr. John Martin Constante Von Vestenburg, Dean of Munich, to Bishop Giffard. The letters to Mary Agnes Babthorpe, who in 1711 had succeeded her sister as Chief Superior of the Institute, would seem to have been sent to Bishop Giffard by Dr. Constante in proof of the approbation given to the office of Chief Superior by the German Bishops. Dr. Constante's two letters, which belong respectively to the years 1711 and 1712, not only insist upon the approval of the office by the Holy See, but explain its subordination to episcopal authority, and its specific character as laid down in the discussions of the Sacred Congregation which had preceded the approbation of Rules in 1703.

Dr. Constante's explanation appears not to have satisfied the English Bishop; and as far as Hammersmith was concerned, Mary Cramlington returned disappointed to Munich, while Mother Cornwallis was abandoned to all the difficulties of her situation. Great indeed they must have been, if the dispositions of the confessor were what the tone of his statements would lead us to infer, and if—as we know to have been the case—the hearts of her Community were not with their Superior. Nor is this greatly to be wondered at. The recall of English members to Bavaria in 1699 could not

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but be detrimental to a house, which thus lost those whose previous connection with Germany had made them as it were links between the London foundation and the Munich Mother-House. To those who remained behind that Mother-House was practically unknown; communication with it was slow and uncertain; the Chief Superior was little better than a name, while the Bishop was close by as a natural guardian and protector. More than this. In the uncertainty preceding the approbation of the Rules of the Institute, they had, at Mother Cornwallis' instigation, placed themselves in his hands to be formed into a regularly constituted Community: he had cared for them and watched over them; why then should they turn from a living voice to what they had come to regard as a dead letter; why forsake the immediate guidance of their Bishop for an authority of which they knew that he disapproved? And why, after becoming attached possibly to the rules he had drawn up for them, return once more to what they thought they had definitively abandoned?

Without attaching the slightest blame either to Mother Cornwallis or to her Community, we are able to recognise and perhaps appreciate the difficulties on both sides, and to understand in some measure how these troubles resulted in Mother Cornwallis' resolution to return to the Institute, and in the determination of her subjects not to do so. Accordingly the necessary legal

releases from all obligations to them were executed in her favour, and these releases present us with the names of all the Community at that time. The first is sealed with a crest, a lion sejant. The other two with a monogram embodying C.C.V.A., possibly the seal which Mother Cornwallis had used as Superior, (Cecilia Cornwallis, *Virginum Anglicanarum*).

In 1703, when all these troubles were rising, the prospects of the Convent at Hammersmith were undoubtedly bright, brighter than they had ever been before. The years 1699, 1700, 1701 had witnessed the accession of one, and the years 1702, 1703, of two new members each, and the Community consisted of fourteen. Thenceforward we have little to record but steady decline. In 1715, when Mrs. Bernard became Superior, the number was nine; in 1739, when Mrs. Dalison succeeded her, it was six; in 1758, when Mrs. Dalison had but one subject, the accession of another seems to have suggested for her the name of Benjamina. In 1760 Mrs. Gentil's superiority began with this one subject only; and, in 1781, Mrs. Dillon had two, destined to witness with her the dissolution of the house. In this, or the following year, the school—which, in the dearth of a sufficient number of nuns, had for some time been kept up with the help of secular teachers—was definitively broken up, and the pupils dispersed elsewhere.

In 1795, the all but deserted Convent gave a home

to the exiled English Benedictine Nuns from Dunkirk, who remained there till their settlement at Teignmouth, when it passed to the Bishop of the diocese, and was pulled down to make room for the present Seminary of St. Thomas. The house had no title-deeds, owing to its having been a royal foundation, the gift of Queen Catharine of Braganza to Rev. Mother Bedingfield. It became diocesan property at a time when the Community had got into debt, and Dr. Talbot, V.A., paid off the liabilities, on condition of their ceding their right of property. This explains how it was that the Benedictines were "placed" there by Dr. Douglass, V.A., on the condition that they would take care of the last three members of what—before its severance from the parent trunk and its abandonment of its vivifying Rule—had been a flourishing House of the Institute of Mary.

CHAPTER X.

An old Memorandum Book.

AFTER a short interval, necessary to allow of the choice of the Community being communicated to the General Superioress at Munich, Mother Esther Conyers was duly installed as successor to Rev. Mother Paston as Superior at York. The Convent archives preserve no account of her origin beyond the scanty traditional information that her father was Governor of Hainault, and that she was born at Geneva. The date of her birth is unknown. She entered the Community at York in 1709, and having been educated abroad, had been actively employed in teaching the French language in the schools, in addition to which she had also filled other offices. During the twelve years of her superiority nothing of general interest is recorded; the schools continued to flourish; the number of the Community increased; and in proportion to the time she was in office, the same number of children were received into the boarding school, and the same number of religious professed in the Community as in her predecessor's days. The number

of children was ninety-two; the religious admitted to profession were the three following:

1738. Mary Metcalfe, daughter of a gentlewoman who boarded in the House with her maid for many years.

1740. Elisabeth Atkinson, a native of Yorkshire, educated in the school.

1743. Anne Maxwell, eldest daughter of — Maxwell, of Munches in Scotland. She had entered the school in 1741.

Mother Mary Magdalen Maynard who had filled the office of procuratrix for many years, died suddenly May 4th, 1737. Thus the number of the Community, when Rev. Mother Conyers retired from office, was probably twelve besides lay sisters.

The custom of the early Institute was that no local Superioress should remain in office more than three years without being reconfirmed. The Chief Superior could grant or withhold this confirmation at discretion; and it was in the exercise of this discretion that Rev. Mother General Schneggin, in 1746, sent an order to the Community at York to proceed to a fresh election. Rev. Mother Conyers therefore retired from superiority, and was actively employed in the office of procuratrix until her death ten years later. The choice of the Community fell on Mother Mary Hodshon, who had been educated in the school, and entered the noviciate in 1718.

The schools continued to flourish under the new

Superior, 128 children having been admitted during her fourteen years' tenure of office; but only two more religious were added to the Community, Jane Charge who entered in 1751, and Mary Bishopric who entered in 1753; and so, as four choir sisters and one lay sister died, the number of the religious was reduced to ten.

The first of these five deaths was that of Mother Helen Walker in February 1747. She had been very active and useful, especially in the conduct of the schools, and had attained her 79th year. The second was that of Sister Mary Metcalfe who, having led a most edifying life in religion for ten years, and been so strict an observer of the rules that she was scarcely ever known to have broken one, was called to the reward of her fidelity, after a very short illness, on the first of May, 1748.

In a few weeks she was followed by the lay sister, Anne Mason, familiarly called "Nanny," but prized and venerated in no ordinary degree, for all the Community felt that Nanny was a saint. She was a simple upright soul, closely united to God, walking before Him at all times, and working unweariedly from morning till night. Always perfectly obedient and sweetly charitable, seeing and loving Him in all around her, she was at everyone's call, and was sure to be sent for in every emergency. Her extraordinary greatness of body proved as useful to the religious as the names of Richard Cœur-de-lion, the good Lord James Douglas, and other worthies.

of their stamp, are said to have done to their contemporaries. For, when any of the tiny demoiselles were particularly tiresome, the nun in charge had only to say, "We must fetch Nanny." The name lulled the storm at once, for the little delinquents had a wholesome apprehension of what big Nanny would do with them. On one occasion, the large beams in the chimney of one of the school-rooms caught fire; the flames spread rapidly, and soon the blazing timbers fell down into the room, and set fire to the furniture. As usual, it was "We must fetch Nanny;" and Nanny came. With heart fixed on God, she looked at the fire for a moment, threw something into it, and then quietly returned to her work. To the astonishment and joy of all present, the flames were instantaneously extinguished. Some hours later, when she supposed the embers were cool, Nanny returned; and, unknown to herself, was observed to be searching for something until she drew out her scapular, in no wise damaged. After she had retired, others were inclined to continue the search, and found some pieces of *Agnus Dei*, which had not been in the least melted, and which have ever since been preserved as memorials of Nanny's faith and of its reward. She died as holily as she had lived, in June 1748, having spent forty-nine years in the York Community; and long after her death the memory of her saintly example lived in the hearts, and the story of her charitable deeds was fre-

quently on the lips of her surviving religious sisters.

On the 21st of December following died Father Francis Mannock, S.J., for many years the spiritual father of the Community, in the seventy-eighth year of his age. So extraordinary was the sanctity of this true son of St. Ignatius, that many persons were persuaded that God would in time attest his holiness by miracles, and that he would eventually be canonised. With this feeling, a brass plate, recording who and what he was, was placed in his coffin. The second son of Sir Francis Mannock of Gifford's Hall, Suffolk, he entered the Society in 1686, was professed in 1704, served missions in Chester and Liverpool, and was for some time Chaplain to the Haggerstone family at Ellingham, before his appointment to York. In the Convent archives are twelve spiritual considerations in MS., written for the Community by Father Mannock. His successor for a few years was Father John Hawker, S.J., uncle to Mother Mary Clifton. He had been employed a considerable time on the Lincolnshire mission. From York he went to St. Omer, where, in October 1762, he was destined to witness the violent seizure of the college by the French Parliament; but on account of his advanced age and infirmities he was allowed to remain in the house of which the Society had been robbed, until death released him from his sufferings at the age of seventy-seven, June 14th, 1764. Like Father Man-

nock he left to the "Ladies at the Bar" many spiritual considerations in MS.

For two years Father Thomas Talbot, S.J., was entrusted with the direction of the Community, in which he took a most lively interest, and to which he made many valuable presents. One of these, a mezzotint engraving of the *Last Supper*, still hangs in the refectory of the religious as a perpetual memorial of his regard and friendship. Before coming to York, he had been Chaplain at Odstock near Salisbury, and Canford in Dorsetshire, and was afterwards stationed for many years in London where he died in 1799. His successor at York in 1758 was Father Thomas Evans, S.J., (really Fairchild) who remained till the autumn of 1760. He became a Jesuit in 1736, and seems to have spent most of his life in England, where he died in 1764. A large number of considerations from his pen are among the spiritual treasures of the Community.

The death of the ex-superior, Rev. Mother Conyers, in 1756, was followed four years later by that of Mother Mary Magdalen Davis, who had entered the Institute in 1715, and for many years filled the offices, first of Procuratrix, and then of Mistress of the School. In a tiny memoir left of her, it is said that "she was very clever in teaching ornamental works to the young ladies, and was always employed with her pen or her needle." Of her penmanship at least the Community possess an enduring relic in the shape of a "Memorandum

book," which she began to keep in 1735, and continued until within three months of her death. Many of her entries in this book are very quaint and curious, and afford—besides information in many matters otherwise obscure—much amusement to the religious, presenting, as they do, strange contrasts between the times when Mother Davis lived, and those in which their own lot is happily cast.

Thus Elisabeth Tasker, whose will is in the archives of the House, bequeathing all she possesses—about 100*l.*—to her dear friend Esther Conyers, but of whose entrance into religion and death there are no records, is noticed by Mother Davis as a lay sister employed in the kitchen. So also, while the Convent Obituary simply records "Lady Hungate, benefactress," and tradition relates that she was an inmate of the house and died in it, Mother Davis tells us that she died in it in 1749, and that her donation to the house consisted of beds, tables, chairs, and a clock on the stairs; her large crucifix and other things being added to these gifts by Lord Fairfax, her legatee. When, however, we come to "a new rope for the Duchess' stairs," and sundry articles for "her Grace," we are rather tantalized. Was there really a duchess who spent her widowhood with other gentlewomen, as a boarder, or may be a postulant in the house? Or was it rather, some lady, or some member of the Community, whom the religious had playfully invested with that rank, on account of commanding presence or native

dignity, or some other worthy quality? Then, the rope! Where in the house of gentlefolks nowadays shall we find such furniture for a staircase, though our great-greatgrandmothers would have averred that it afforded to old age far greater help ascending, and far greater security descending, than does the modern handrail?

Were every other source of information wanting this book would suffice to show with what exact regularity everything was done; how carefully poverty was practised; who filled the several offices; and how immediately, as soon as a sister was disabled, her place was filled by another, although the limited number of the Community frequently occasioned the imposition of more offices than one on one pair of shoulders. It records, moreover, the obligation under which the Community lay to numerous benefactors, and who were the externs who visited the house, and took the greatest interest in it. As a guide to the length of time the successive Chaplains lived in the Convent, and as affording proof of their sustained interest in it, these memoranda are invaluable. Of Mother Davis herself they inadvertently give us many a glimpse, and we can almost catch the humourous smile with which she writes: "two new curling-tongs for the misses, and curling-tongs they are;" "an ugly carpet for the parlour;" "the work cabinet transported to the long passage where it makes a noble figure;" and other qualified entries.

It is most gratifying to find that everything relating to the adornment of their humble chapel was a paramount consideration with the religious. As a mask to their character as such, each one was allowed her private purse, this allowance being called her "spending money," so that from it she could relieve the necessities of the poor, purchase ornaments for the chapel, presents for the house or school, etc. Thus the children under their care, and their extern friends were able to say that the "Ladies at the Bar" were in all outward respects merely ladies living together. When a novice made her vows, the fact as well as the ceremony was kept strictly secret; while of the general renovation of vows every six months the children and of course externs knew absolutely nothing. Frequent mention occurs in Mother Davis' book of the books and pictures the nuns bought and the flowers they made, "roses and rockets" being particularly in favour for the altar of Our Blessed Lady, to which many presents were likewise made by secular friends. For instance: "1743, a new picture of St. Francis Xavier in the infirmary;" "1752, the pictures of St. Ignatius and St. Francis Xavierius on the altar new;" "1753, a book of female academy in the school;" "1758, the Church History given us by Storzaker's nephew;" "August 1750, Mrs. Stanfield four large silk spriggs in chapel, a ten years' piece of work;" "roses and other flowers, some made of silk, presented to Our Lady's

altar by Mrs. Elizabeth Hodshon and Mrs. Stanfield, September 1737;" "2 old fashioned laces set on 2 Communion cloths by A.A. and M.D.," (Anne Aspinal and Magdalen Davis). Among the entries relating to the chapel—and these are by far the most numerous—Mother Davis notes many devices for the fitting decoration of the Sepulchre. But for her mention of them, we should not know that the beautiful ceremonial of Holy Week was carried out almost within sight of the York Tyburn, fifty years after it had witnessed the death of the last English martyr who there won his crown.

From many of the foregoing extracts we see that, even in the close intercourse of community life, it was not yet safe to use the religious titles of "mother" and "sister;" and in the schools the nuns were always addressed by the children as "Madam." They dressed in slate-coloured gowns, and wore caps and hoods. Besides poultry, they kept cows and sheep; and "hooks for the shepherdesses," occur in the quaint memorandum book we are following. Probably these crooks served other purposes at Christmas time; for at "King-tide" there were representations by the children of the three Kings coming from the East, for which we find "new red coats and masks bought, a red robe for the King," "a new black bag for the King's hair," etc. Dancing followed, the relatives and friends of the children being invited to join in their festivities. York was then a favourite resort for

the nobility and gentry of the country, most of whom had houses there, which they occupied during the winter months; and among the Catholics there was scarcely a family of rank whose children were not in the schools. Thus there must have been a large gathering for the Christmas festivities; and the good gentlefolk friends of the House, who were ready to be its protectors too should occasion arise, would have considered these festivities deprived of more than half their interest, if they had not been graced by the presence of the religious as spectators. From time to time, Mother Davis mentions a number of useful things bought for the House at a fair in October, an old York institution called St. Luke's Fair; and the last entry in her writing in this book is in connection with this fair—"The Life of St. John Francis Regis bought for the school." The sister who adopted her book has added, "Here endeth good Madam Davis' memorandums." We could almost say that good Madam Davis, then mistress of Schools, took her children to the fair for the last time, and bought the fairing for them out of her "spending money."

Little more than a year previously she had taken a prominent part in celebrating with the Community the jubilee of Mother Dorothy Lodge. This primitive holy soul has been described as "heartily devoted to God and to the duties of her holy vocation; never sparing herself, a model to all of candour, simplicity, humility, obedience, and above

all ardent charity." Hers seems to have been one of those characters whose most marked feature is that moral transparency which reflects so readily the virtues usually associated with it. For a long succession of years she had filled the post of Assistant, and also that of dispenser. While discharging perfectly every duty enjoined her by obedience, her heart was with her Treasure in heaven. Now that she was released from responsibility, and the infirmities of age reminded her that the close of her course on earth was near at hand, she gave herself up to almost constant prayer, as a preparation for death and its union with the Master of life. The good lay sister "Fanny Audas" was appointed to render her such services as her age and infirmities required. Fanny greatly resembled Mother Dorothy Lodge in simplicity and charity, and these two holy souls often conversed together on the things nearest their hearts. One day, when they had been speaking as usual of the joys of heaven and the beauty of our Divine Lord, the venerable Mother—filled with gratitude to her kind sister and affectionate attendant—said with great earnestness: "My dear Fanny, if I go before you, and find favour with God, I promise you that you shall soon follow me." This promise Fanny made known to the Community, and it was never forgotten. Thirteen years of pilgrimage were, however, still before the travellers when it was made. Before these years had passed, it pleased

God that Mother Dorothy Lodge should lose her memory. At the time of her jubilee, her mental powers were in full vigour; and on this occasion Mother Davis, who had become her pupil at the age of nine years, and who had witnessed in her the practice of all the virtues she herself so much wished and so energetically strove to acquire, wrote an address to the jubilarian in verse, which was meant, not for critics but for loving ears, and is the honest expression of the loyal admiration of an honest English heart, its only demerit being that it is conveyed in language which Mother Davis had not received the gift to speak. Its quaintness, however, may serve as an apology for our insertion of the concluding lines, which seem to give us a picture-peep at Mother Davis addressing good Mother Lodge and her sisters in their community-room on that jubilee day long gone by :

May I, your pupil, your virtues imitate;
That with you it may be my happy fate
To possess for ever the eternal joys,
And like you here condemn all earthly toys.
But on examen, to my grief I find,
I halt, I hobble, and I lag behind;
While you thus bustle through all rubs of life,
Limping I follow, envying with strife
When you outrun me with your pace so light,
Leave me behind you, and I lose your sight.
After a life so virtuously spun,
Thro' purging flames most quickly you will run,
And hail your Guardian with a scalding tear—
Sweet Jesus, bless me, there's no staying here,—
And you, who e'er His counsels did obey,
Your happy soul to bliss he'll soon convey ! ”

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Very bad verse this; but one is tempted to add, all the better for its badness. Smoothly flowing lines can be manufactured for any feast-day; but they could not have come from Mother Davis.

It was often remarked by externs with what peace and joy the religious always met death; and this was especially the case with Mother Davis, who—after receiving all the rites of Holy Church—went to her reward January 30th, 1760. Her loss was deeply felt, because she had not attained an advanced age,—only fifty-eight years,—because of her sterling worth, and because it was foreseen that her worthy Superior, Rev. Mother Mary Hodshon, must speedily follow her. Mother Davis was buried, with her deceased religious sisters, in the churchyard of Holy Trinity, Micklegate.

CHAPTER XI.

Sterne's Persecution.

WHEN Rev. Mother Hodshon entered upon her office, half a century of freedom from external annoyance had elapsed. How that had been secured and maintained under Divine Providence, we already know. But it pleased God that the Community which He had so manifestly protected, should have one more severe trial of this nature; and, as is often the case with persecution from without, it came upon them when they were going quietly onward in the attainment of that unobtrusive sanctity which is usually tested and, it would seem, rewarded by sharp unlooked-for suffering.

There was in the city a Dr. Jacques Sterne, whose grandfather had been Archbishop of York, and who was himself Canon Residentiary, Precentor, and Prebendary of York, Prebendary of Durham, and Rector of the parishes of Rise and Hornsey-cum-Riston in the East Riding of Yorkshire. He had distinguished himself as a zealous supporter of the Hanoverian succession during the rising of 1745. Probably with the desire of ingratiating

himself with the powers of the day, and obtaining further preferment to add to the litany of his dignities, he began to display his Protestant zeal by persecuting the "Ladies at the Bar."

Early in 1748, he waited on Rev. Mother Hodshon, and gave her express orders to quit the house on August 22nd following. Conscious of the peaceful manner in which she and her Community had lived, she expostulated with her visitor, and enquired what umbrage she had given. Having no reply to make, and being too wrathful to listen to reason, Sterne answered her by menaces, and threatened to put the penal laws in full force against the nuns. In these trying circumstances, the Community united in fervent prayer for light and strength to act prudently, and appealed with all the fervour of their hearts to the intercession of St. Michael and the Angelic Choirs, who had before so wonderfully preserved the house from threatened destruction. Meanwhile, God sent the religious an unlooked for cross in the sudden illness and death of Sister Mary Metcalfe, to which reference has already been made. But, like many other crosses, this trial brought a blessing in its train, and it would seem to have been the sacrifice God so frequently demands in granting a great favour which has been won by persevering prayer. At the time of her daughter's death, Sister Mary Metcalfe's aged mother was boarding in the Convent; and as the family were wealthy, of high social standing, and had influential

relatives in the county, Dr. Sterne was prevailed upon, by the remonstrances of several friends of the Community, to stay his proceedings against it for a time, out of respect to the deceased lady and her mother. For a time only, however; and for a short time.

It was not long before the restless prebend changed his plan of attack, and sent an advocate of the Spiritual Court and two of its ministers to propose to the Community the following terms:—that the Chaplain and pensioners should be dismissed, and that the number of gentlewomen resident together should be limited. If these conditions were accepted, he would stay proceedings; otherwise he would cite Reverend Mother Hodshon before the Spiritual Court. Suspecting that the Catholic nobility and gentry were encouraging the religious to remain firm in their resistance, he wrote to Lord Fairfax of Gilling Castle, who was, he knew, their personal friend and who managed some of their financial matters, threatening to put the penal laws in force against all Catholics, if the religious should persist in their determination to keep a school and to support a priest. In great alarm Lord Fairfax went to York at once, asked to see all the Community in the parlour, and besought them, as they valued their lives and property, to disperse for a time until the storm should have blown over.

They began there and then to deliberate upon what was best to be done. But Mother Eleonora

Clifton, strong in her confidence in God, soon brought to an end all balancing of pros and cons, and settled the matter by saying firmly: "I have consecrated myself to the service of God to labour for the salvation of souls in this House, and, whilst a wall of it is standing, I will never leave it. If they drag me out, I cannot help it, but I will never go otherwise." Her brave words were warmly applauded, and her resolution was adopted by all her sisters; while Lord Fairfax departed fearful, yet hopeful as to the result. Finding the religious inflexible, Dr. Sterne kept his word by citing the Superior and a companion—seemingly Mother Elisabeth Stanfield—to appear before the Spiritual Court, and answer for not attending Church, and for not receiving the Sacrament at a time specified. To the first charge they pleaded indisposition; and, as for the second, it was proved by their advocate that the Sacrament had not been administered in the Church on the day named.

Foiled this time, Dr. Sterne began to tire of a business in which he gained nothing but trouble. After a while some friends informed Reverend Mother Hodshon that, as persecution was not proving a road to preferment, he was disposed to desist from his worrying manœuvres, if she and her Community would ask it of him as a favour. This was a very small price to pay, not merely for their own safety, but also for the imperilled tranquillity of the whole Catholic body in Yorkshire. Spite of

Sterne's previous threat of universal enforcement of the penal code, it seems unlikely that the results of his animadversion could extend further than the county in which his influence lay, and by which it was circumscribed.

Accordingly Reverend Mother Hodshon and Mother Elisabeth Stanfield waited on Dr. Sterne, and to their surprise were received graciously. Without the shadow of any compromise of principle on their part, he promised to forget the past, and parted from his petitioners with unfeigned cordiality. What a glad return home they had, as the expectant religious gathered round them to hear that St. Michael and his angels had again turned the tide of affairs in their favour! Congratulating one another, and blessing God, the Community at once repaired to the Chapel to recite the *Te Deum* in thanksgiving for His singular mercy towards them; and then it was ordained that as, long as the House should last, in perpetual acknowledgment of gratitude to St. Michael and the Heavenly Host for this fresh manifestation of their protection, the same ceremonies and devotional exercises should be performed on the eve of the 8th of May, the feast of the Apparition of St. Michael, and during its octave, as had been ordained by Reverend Mother Bedingfield for the eve and octave of the great Archangel's September festival. The case appears to have come to an end in 1751, for in the book of accounts the following entry occurs:

“May 10th 1750. Taken out of the great box to pay the expense of the Spiritual Court, 32*l.* 12*s.* 6*d.* ;” and on the 6th of March following, the sum of 15*l.* 10*s.* is marked for the same purpose.

Dr. Sterne's dispositions regarding the House were completely changed. He not merely refrained from molesting the Community, but moreover became its trusty friend, occasionally visiting the religious, and even managing some of their temporal business. Possibly Rev. Mother Hodshon or some of her nuns were shrewd enough to see that he was a man who liked to be asked favours as well as to receive preferment. The occasion of his help was this. Mother Elisabeth Stanfield had received annoying letters from one of the tenants of her property in Holderness, stating that a Rev. Mr. Topham was exacting tithes in kind, which had never before been demanded. Mother Stanfield wrote immediately to Dr. Sterne, knowing that he had considerable influence over the inferior clergy, and also that, as he had a living in Holderness, he was well acquainted with the neighbourhood. He took up the affair heartily, settled it successfully at the cost of no small trouble to himself, and acted throughout in a manner which could only have been dictated by sincere good-will. To this his letters to Mother Stanfield, which are still preserved in the Convent, bear witness. The following may serve as an example of the tone in which he wrote :

I shall not think it any trouble if I can be so happy as to settle the dispute between you and Mr. Topham. Indeed I hoped I had already done it, but as I find by your letter that he still continues to threaten your tenant, I shall take the first opportunity of speaking to him, and shall desire him either to show me a clear right to the tithes in kind, or that he will accept the payment in money, and give your tenant no further uneasiness. My compliments wait on Mrs. Hodshon and the Ladies. I am glad to hear of their healths and yours,

I am, dear Madam,

Your most obedient servant,

JACQUES STERNE.

Rise, June 21, 1756.

P.S.—If I can be of any service to you as to your estate here, in any other respect, you may command me.

Sorrows and joys alternate as rapidly in the history of a community, as they do in the story of every individual life; and so, after chronicling the gladness resulting from the happy termination of the relations with Sterne, which had opened so darkly, we have now to tell of the loss to the Community of a Superior whose term of office had been marked by no ordinary anxiety. Rev. Mother Hodshon had several times been visited with serious illness, and the anxiety she had suffered on account of the imperilled existence of the House, and afterwards during the course of the Topham *v.* Stanfield business, acting on her enfeebled constitution, tended much to shorten her days. From the

summer of 1759, she was altogether unequal to the discharge of her external duties ; but she struggled with lingering illness for nearly a year, until on the 24th of May, the feast of our Lady Help of Christians, 1760, she peacefully passed from earthly suffering to receive its reward from Him for Whose sake it had been steadily and unobtrusively sanctified. As she had entered the school in 1712, it is probable that she was about the age of Mother Davis, who died four months before her, and by whose side her body was laid in the churchyard of Holy Trinity, Micklegate.

During the interval between her death and the election of her successor, Mother Eleonora Clifton deservedly filled the post of Vicaress. A more worthy choice could scarcely have been made, for her high-spirited courage, heroic virtue, and un-failing cheerfulness peculiarly fitted her to uphold others under trial. And this, as before, was her mission now. After she had so unhesitatingly cast the die of the future of the York Community by her brave answer to Lord Fairfax, her religious sisters could not but look to her to support them in their anxiety for the future of the Institute in England, and to unite them in earnest prayer for the Divine direction in the choice of a successor to their lamented Superior, and for continued blessings on the Community.

CHAPTER XII.

The Convent Chapel.

THE hearts of the members of the Institute in England, and of all who were interested in its prosperity, were filled with joy when Mother Anne Aspinal was installed as successor to Rev. Mother Hodshon on the 18th of July, 1760, and their sorrow for the recent serious losses of valued and apparently necessary members gave place to confident anticipations of greater blessings in store for the House which had passed unscathed through so many persecutions in the past. The religious life of the new Superior had fully realised the fervent words of the preacher at her profession. For thirty-three years she had edified the Community by the exemplary manner in which she had discharged the duties of every office except that of procuratrix. Her contemporaries, who have left us a slight memoir of her, say—"She was a woman of prayer; in all her cares and perplexities she ever like Moses consulted the Lord, and spent as much time in that holy exercise as the duties of her charge would allow." She passed nearly the first four hours of each morning with her head bowed down in the

presence of the Blessed Sacrament ; there was she seen often bathed in tears of devotion, imploring light and strength from their only Source. And well were her prayers answered : “ her own soul was enriched with heavenly gifts, and she shone as a model of rare virtue to others.” A heart like hers, which burned with love for her Heavenly Spouse, could not fail to be all charity to all within its reach.

The memoir tells us, “ She carried all her spiritual daughters in her heart, and frequently conversed with each in private, entering into all their wants spiritual and temporal, which served to excite confidence and affection. She loved too with true motherly affection the children committed to her care ; but her charity was well ordered, and united with unflinching firmness in the path of duty.” Her little Community was a model of order, regularity, love of labour, and generous self-sacrifice. All recognised the uprightness and generosity of their mother, all relied on her sound judgment and singular prudence, all confided in her long tried experience, and all were well assured that when once she had determined before God on any course of action, she would pursue it unflinchingly to the end, unless some anterior manifestation of the Divine Will called for its suspension. To such manifestations she was never blind, for her steadfastness of purpose had in it no narrow or self-asserting element. Never before had the schools

flourished so markedly as during her administration. Yet the labourers were few when she entered into office, and it pleased Almighty God to remove by death as many as He called to help her during the whole term of her superiority.

The accessions to the Community were ten in number. Mary Dalton, daughter of John Dalton of Thurnham in Lancashire, Esquire, was the first. She had been at school in the House, but finished her education abroad. She was admitted to the noviceship in 1761, and became not only a holy nun, but a bright sunbeam to her Community. Mary Caley, of a Lincolnshire family, was brought up in the school, and entered the noviciate in 1763, at the age of twenty. Of Catharine Rouby, who was born in Holland, 1740, and was received to probation 1765, we shall hear something from Rev. Mother Aspinall herself; and Mary Horbery, Teresa Allanson, Elisabeth Coyney, Mary Elisabeth Nason, Margaret Talbot, Sabina Stephenson and Frances Eastwood, who all entered after 1770, will meet us later on in the domestic history.

It is said of Reverend Mother Aspinall that she was "extremely careful not to increase the labours of her sisters by exacting from them assistance for herself." Nay, certain it is that she could not be happy unless she herself shared their labours, and, until disabled by age and infirmity, she devoted two hours each day to teaching in the school. So she was intimately known and dearly loved by all her

children, while her immediate superintendence of them was a source of extreme satisfaction to their parents, who reposed the utmost confidence in her. Indeed, the Catholics of the North of England took as much interest in the Convent as if it had been the individual property of each; and an old friend writes that, "it was the pride, the delight, the rendezvous of them all." If the circumstances of the time made it necessary for the nuns to suppress every outward mark of the religious life, if to avoid singularity they could freely receive and return the visits of seculars like other ladies of their station, this free intercourse with their friends made their House a bond of union among Catholics, and tended to foster a spirit of friendliness and mutual charity. Their guests included many mothers of families who had received their education within its walls, and whose daughters had taken their places there, and were receiving the same training to qualify them for the care of Christian households, or for the more perfect service of God in the religious state. No wonder, therefore, that the Catholic families of the North in those days should look upon the Convent as their home and centre, and upon its Superior as the common mother of them all.

After Rev. Mother Aspinall, Mother Anne Maxwell probably exercised the greatest influence over externs. She had been for ten years Mistress of the Day School, and was appointed by the new Superior Mistress of the Young Ladies' School,

and its procuratrix, both which offices she discharged admirably. We read that she had quite a special gift for imparting religious instruction, and was so well versed in spirituality that she was consulted by persons far away as well as near, all of whom derived great benefit from her advice and decisions. So great was her reputation for holiness and wisdom among seculars, that they made no secret of their conviction that the House could no longer exist when Rev. Mother Aspinall and Mother Maxwell should die, not thinking Who it is that carries on the work, nor in Whose Hand such as they are but instruments. It pleased Him to take both to Himself within a few days, but not before He had prepared others to fill their places.

Besides Mother Maxwell and the novices as they came in, there were at first only six religious able to help their Superior, for Mother Dorothy Lodge was completely prostrated by the infirmities of age, and Sister Frances Audas, who was very old, was capable of little beyond taking care of her. The six fellow-workers with Mothers Aspinall and Maxwell, were Mother Elisabeth Hodshon, Mother Eleanora Clifton, Mother Elisabeth Stanfield, Mother Elisabeth Atkinson, Sister Jane Charge and Mother Mary Bishopric.

The list of Confessors at this time is probably incomplete. Father Thomas Hunter S.J. who (in Oliver's Collections) is said to have been born in Northumberland 1718, admitted into the Society

1735, professed 1753, declared Rector of St. Michael's Residence August 1763, and to have died at Ghent 1773, is named as the immediate successor in the chaplaincy to Fr. Evans. But the date of his coming, April 1763, is clearly wrong, for the next who is mentioned Father Peter Maire, must have been connected with the House for a considerable time, and Father Hunter was called to Pontefract, as we have seen, in the Autumn of that year. Father Peter Maire, born 28th July 1707, admitted into the Society in 1726, and professed in 1745, has left to the Community many meditations for renewal of vows, and other documents marked with his name. Whilst Confessor to the House he was accidentally drowned when bathing in the Ouse, 24th July 1763. He was buried in Holy Trinity Churchyard. It was probably about this time that Father Knatchbull S.J., became one of the friends of the "Ladies at the Bar," and may have acted as their Chaplain. He was born in Maryland 1716, entered the Society in 1735, and was on the Yorkshire mission from 1748 till 1765, when he was made Rector at Ghent. On the suppression of the Society he returned to Yorkshire, where he died at Walton Hall in 1782. Among the manuscripts belonging to the York Convent are many of Father Knatchbull's spiritual writings—four sets of considerations for renovation of vows; eight, on the Love of God; and fourteen, on the religious virtues. Father Joseph Robinson S.J., undertook the spiritual charge of the Community

in 1766. He was succeeded in 1770 by Father Joseph Chamberlain, who remained till his death in 1796.

For about thirty years, that is from the transfer of the head-quarters of the Jesuit Residence from York to Pontefract, the Convent chapel was the only place where the Adorable Sacrifice could be offered and the Sacraments administered in York. Not long before 1720, a room was set apart for a chapel in a house which had been bought for the purpose in Blake Street, and in 1760, during the episcopacy of the Right Rev. Francis Petre, fifth Vicar Apostolic of the Northern District, a chapel was built opposite to the site on which St. Wilfrid's Church now stands, the Convent chapel still remaining open to the public. Not until 1828 did it become private.

From the beginning of her superiority, Rev. Mother Aspinall had formed the design of building a new chapel and making other improvements in the house. In this she was cordially encouraged by her friends, as appears from a list in her handwriting of subscribers to the undertaking, and the sum given by each, dated 1765. Bishop Petre heads the list with 10*l.*; Lady Stourton comes next with 100*l.*; Mr. Hay, stepfather to Mother Elisabeth Hodshon, follows with 130*l.*; and after this we have Lord Petre, Lady Arundell, Lord Fingall, Lady Gerard, Lady Molyneux, the Lawsons, Constables, Langdales, and many more, among whom are twelve anonymous donors of 10*l.* each. The

total amount was quickly subscribed, and carefully deposited "in a red purse." Through the medium of some kind friends, a small model chapel was procured in Rome, and the work was entrusted to Mr. Thomas Atkinson, an architect then resident in York, to whom—as appears from a memorandum made by Rev. Mother Aspinal—she paid as a first instalment "300*l.* taken out of the red purse on the 22nd July 1765." The continuator of good old Mother Davis' book relates that "in October 1765 the garden wall was broken down at the corner, and two large gates put up to let in the carriages, which brought in the materials for the building, bricks, lime, wood etc;" and "24th February 1766, the old house was begun to be pulled down, and we removed into Mr. Smith's house, which was taken for two years, the rent 26*l.* per annum." The writer continues, "The first foundation stone for the new house was laid on the 4th of March by Madam Aspinal. In the foundation and in the walls of the new building, were put a crucifix, an image of our Lady, and several relics, namely, an Agnus Dei, a piece of St. Francis Xavier's coffin, St. Justin Martyr, some other martyrs, a piece of Rev. N. Postgate's hair, and relics of many other English Martyrs." In September the writer of these memoranda records that the new kitchens were finished, and she tells that on the 3rd December, St. Francis Xavier's day, the whole building was covered in.

Fortunately for the succeeding generations of her religious sisters, Rev. Mother Aspinal kept copies of the letters which she wrote to the Chief Superior at Munich, Rev. Mother General Jane Gabriel Hormair; but unfortunately only the second volume of these transcripts has escaped destruction. As, however, it contains what she wrote from January 1767 to October 1773, with the exception of one letter, we are not left in ignorance of the general tenour of the domestic history between the specified dates; and we can hardly do better than reproduce it in her own words. These letters and the answers to them were written in French, and are in the verbose, complimentary style of the eighteenth century, which has been literally preserved by an old-world translator, whose version is here left untouched. Quiet old facts lose half their innocent charm in a modern setting; and the old-world style reproduces as vividly as any picture scene the old-world days with their old-world ways.

In the first of her extant letters, dated January 10th, 1767, Rev. Mother Aspinal writes:

In my last letter I had the honour of informing you that the building was progressing satisfactorily: all was covered in at the time fixed, before the winter weather had set in, but we cannot enter it before the autumn of this year. Many of my Community are of weak and delicate constitution, and I must be very cautious not to expose them to the danger of taking cold. At present, thank God, we are all pretty well,

having nothing to complain of but colds, etc., ordinary at this season. I have great pleasure in informing you that Mdlle. Rouby gives much satisfaction; she appears well qualified for the life she has undertaken. I have the consolation of telling you that since I knew this house, the school has never flourished as it now does. We have very many young ladies of high rank; the greater our number of children, the more pains we must take to acquit ourselves well of our duties towards them. Every one of my Community has her hands filled. What consoles me more than I can express, is, that everyone is so fervent, so deeply anxious to discharge well the duties imposed on her, that I have more occasion to use the bridle than the spur. With regard to temporals, considering the expenses incurred by the building, and the high price of provisions, I have no reason to complain. At the close of the year, I found all the accounts very satisfactory.

On April 21st, she writes :

Were it possible for me fully to disclose to you, most honoured Lady, all that is in my heart, you would soon discover how deeply I sympathise with you in all that gives you pain. I sincerely condole with you in the affliction you have had in the death of the young countess. I know that so sudden and unexpected a blow must have cost much to your tender and maternal heart. It has pleased our good God to send me a similar cross in the death of one of our pensioners of consumption. I have felt it intensely. Her father, who loved her most tenderly, received the news of his loss with true Christian resignation; and to testify his conviction and satisfaction that every possible care had been taken by us

of his dear child, he made me a considerable present. I have great pleasure in informing you, most honoured Lady, that myself and family are pretty well. The school flourishes; I never knew a larger number of pupils than we now have. I hope, through God's blessing, that we shall not be obliged to occupy the new building too soon. We all feel deeply your maternal care of us, your warm solicitude about us. If Mademoiselle Rouby continues to give us the satisfaction she now does, I do not doubt of your approbation for her establishment amongst us.

The continuator of Mother Davis' memorandum book says: "September 1767, Madam Aspinal began to inhabit her new room, which being over the kitchen was dry before the rest of the building.

In her letter to the Chief Superior, October 24th, 1767, she writes :

I received your last amiable letter before the feast of St. Anne, but from that time I have been so overwhelmed with business, I could find no leisure moments for writing to you. During the last summer we had a large increase of pupils and consequently of company. Other circumstances have combined to oblige me to defer the honour of writing to you till this hour. I am glad to say I perform this pleasing duty in my own apartment, where, thank God, I have had excellent health, and have had no cold since I entered it.

During the last summer the English government made an exact calculation of the names, ages, and profession, of Catholics. I gave the names of those of my family, which was unusually numerous. What the consequence of these orders will be, we do not

know ; but we need not be surprised if, following the example of crowned heads in other kingdoms, persecution of the Catholics should be renewed. There are many persons who have expressed dissatisfaction about our building. They are very curious to know whether we are nuns or not, believing that if we are religious we ought not to be permitted to remain here. They suspect that our house is a convent, and it is contrary to the laws for one to exist. I hope our enemies will not be able to prove anything against us. They made an ineffectual attempt some years ago. This state of things causes me to write to you so seldom, fearing that the honour of your friendship might by too frequent correspondence increase, at the Post Office, suspicions already conceived. . . . I have great pleasure in informing you that at present my family all enjoy excellent health. They unite with me in most respectful compliments to you, particularly Madam Rouby who is fixed in her resolution.

The next letter, January 13th 1768, conveys less satisfactory intelligence :

I trust that these few lines will find you and all your family in good health, and that you have escaped the malady that has for some time reigned in these parts, especially amongst children, ulcerated sore throats accompanied with fever. With this the majority of our pensioners have been attacked, and I had the misfortune to lose one, a child of high rank. She was quite well when seized with the epidemic, which carried her off in forty hours. I was extremely alarmed ; my affliction in losing her was increased by fears for the fate of the others attacked by the same malady : but God in His Infinite goodness and mercy has preserved them, and now they are entirely recov-

ered, as well as several of my Community, who, from excessive fatigue in attending the children, were seized with the same complaint. I never knew so sick a house as ours has been during the last two months. Thank God, that notwithstanding all the fatigue I have undergone in visiting the sick, frequently writing to the relatives of the children, and the grief I endured in those sorrowful circumstances, my health continued admirably good, except for a few days only when I had a severe cold.

Thanks to our good God, everyone is now better, except Madam Lodge who suffers greatly from the severe frost we have had for some time.—We are not yet settled in the new buildings. Provisions are extremely dear, but I hope by good administration to make all ends meet.

At the time of this epidemic, a custom was established that the children should, at one of their daily visits to the Blessed Sacrament, repeat thrice the following prayer in honour of our Blessed Lady's Immaculate Conception: "O Virgin Mary, who wast Immaculate in thy Conception, pray for us to the Eternal Father, whose Son Jesus thou didst bring forth." Hail Mary, etc. The custom has been maintained to this day, and the prayer has no doubt been the means of preserving the house from like visitations. Only two other such has it experienced during its history of two hundred years.

At the expiration of the period for which the rented house had been engaged, all the rooms in the new building were ready to receive the Community. Prudence, however, dictated that the

occupation should be delayed some months longer ; and Rev. Mother Aspinall's next letter, April 4th 1768, shows that the removal was not even then complete :

Thanks be to God, everyone is well at present, and I can assure you that not one has taken cold by coming into the new building : very few are here now with me, but next month all the rest must come ; and, most honoured Lady, on your feast we shall dine in the new refectory.

I return you a thousand thanks for your goodness in wishing to write to your ambassador in our favour. Thank God, at present we are not molested ; but what will happen when the new parliament meets I do not know. Whilst we are quiet, I think it better to make no application. If it should become necessary, I will take the liberty to inform you. I hope that our All-Powerful God will protect and defend this His own house from all dangers, if we do our duty and act with prudence, we never had greater helps so to do than we have at present, for we have a saint for our Director. He takes great pains with us ; if it should please God to deprive us of him, he will leave us by his labours monuments of his zeal for many years ; his name is Monsieur Robinson.

The persecution and unjust treatment of that most respectable (*sic.*) body of men, the Jesuits, causes me more affliction and anxiety than I can express ; all that you most honoured Lady, have said to me on the subject, has consoled me, inasmuch as it is pleasing to find that those whom I honour and esteem feel as I do in the matter. Here, however, notwithstanding all the efforts of their enemies, they are not persecuted. For several years I have ordered prayers for them.

In her next letter, dated October 31st, 1768, Rev. Mother Aspinal writes :

It would give me extreme pleasure if I could fully explain to you some affairs which occupied and embarrassed me during the summer. Amongst others we were in danger of losing a considerable sum of money, which would have caused us great inconvenience, on account of the great expenses the building entails upon us. Thanks to God, the affair is happily settled, but not without our being obliged to consult several lawyers and divines, who all decided in our favour. Another increase of occupation was, that when the new building was nearly finished, we had to make great alterations in that part of the house which had not been pulled down, for the accommodation of the children. I am very anxious to have everything as neat and commodious as possible, this greatly pleasing the parents and relations of the children, and gains credit to the House for God's greater glory. The school flourishes at present, and I hope by the blessing of God it will continue to do so. What we want the most now, are good subjects for our Community, persons fitted to aid those who have long laboured with bad health. They are almost all now infirm, but, thank God, they are rarely confined to the infirmary. It gives me great pain to witness how much each one has on her hands, without being able to give them relief. Then I have recourse to the infinite goodness of God, from Whom I expect with firm confidence, that, as He knows our wants, and that we seek only His Divine Honour and Glory, He will not fail to provide for us, unless my faults place an obstacle to His merciful designs. If, most honoured Lady, as I understand from your letters, you want members in your country, it is not so surprising that

we want them here, where we so rarely see persons willing to embrace our manner of living; when they see the labour and fatigue attending our manner of living, they dare not undertake it.

“As commodious as possible,” is an expression which certainly had very different meanings in Rev. Mother Aspinall’s time and in our own. The dressing-room and lavatory appliances were of the most primitive description—two basins near one of the school-rooms commodiously sufficed for the cleansing of from fifty to eighty children, who hurried down in the morning eager for “the first dip and a dry towel.” Bonâ fide bathrooms had no existence, an occasional acquaintance with the baths at Fulford, a neighbouring village, being supposed to supply the deficiency. Refectory arrangements were up to the same primeval level, pewter plates, porringers and “mugs” being held amply sufficient for young ladies’ dining and breakfasting requirements. In winter the heating, or almost non-heating of the house, if it made the young people hardy, did so at the cost of no slight discomfort; while the uniform dresses of that time, besides discountenancing personal vanity, were never changed with the warm and cold seasons. For many years these simple habits were continued. Until they were altogether superseded by a very different order of things, neither the children nor their parents considered them a hardship, partly perhaps because they were taken as part of the school training,

partly because comfort was not then held to be a *sine quâ non* of everyday existence.

Speaking of the new chapel, Rev. Mother Aspinall says in her next letter to the Chief Superior, dated January 26th, 1769 :

Our chapel is not yet finished : it is said that, when completed, it will be the handsomest and most commodious in these parts. We are in great want of it, for we have to pray in one of our infirmaries, where we are much incommoded. From the commencement of the buildings we have had great inconveniences to support, as you can easily believe, most honoured Lady. Thanks to God, we are almost at the end of this great affair, and all things have succeeded so far well. All glory be to God alone ! When all is paid, if it please God that I live to see three or four young ladies join our Community, who have vocations for our religious life, with pleasure shall I say with the holy man Simeon, *Nunc dimittis*. The first part I hope to accomplish ; the second I recommend, most honoured Lady, to your prayers.

Both these desires we shall see accomplished before Rev. Mother Aspinall was called to yield up her trust to God. On Thursday in Whitsun-week, April 27th, 1769, the fervent Community entered the new chapel, where their saintly director, Father Joseph Robinson, S.J., offered the Holy Sacrifice for the first time. The chapel was built on the Italian model of which we have spoken, save that, on account of the bitter anti-Catholic spirit of the time, and for fear of exasperating the displeasure

about the building already evinced by many persons, prudence dictated that its principal feature, a dome supported by eight fluted Ionic columns, should not be carried to the height originally contemplated. Thus it is that nothing in the exterior of the Convent indicates that it contains a chapel. The two transepts were reserved for the Community; the children occupied long benches down the nave as far as a step in the middle running parallel with the altar. Below the step, separated from the children by a rail, were rows of benches for the use of seculars, the portress and other servants of the house kneeling nearest to the door. Above this part of the chapel was a small tribune furnished with a spinet, which was superseded by an organ in 1795. The old memorandum book records on occasion of the opening: "Two silver plates were bought for the credence, one to wash the priest's fingers over, the other to set the cruets upon. A gilt crown to set over the Blessed Sacrament when it is exposed, a present from Madam Aspinal."

A little later is noted: "A new silver lamp bought, and two pictures for the chapel, one of Our Lady, the other of St. Joseph, with gilt frames." These pictures were placed in recesses of the transepts, named respectively "Our Lady's" and "St. Joseph's Altar," and remained there until alabaster statues from Florence were provided in their stead in 1823. Two small tabernacles, one for each of these altars, were bought by Mother Anne Maxwell.

Several gifts by kind friends are also recorded, for example : "A present to the chapel of twelve green cushions from Mrs. Bedingfield ;" "New silver extinguishers from Mrs. Salvin of Croxdale ;" "A chalice given by Mr. and Lady Winefrid Constable of Everingham ;" "Six gilt flower pots given by Mr. Lawson for the altar." Presents for the chapel, ciboriums, remonstrances, etc. had, indeed, been coming in for many years ; and next to the sacred vessels, perhaps the most valued of these was "a new picture of the Sacred Heart of Jesus, a present to Madam Aspinall for the chapel, from Mr. Thomas Lawson of Bruges, in October 1767." This picture, which had been painted in Rome, was the first representation of the Sacred Heart ever publicly exposed for veneration in England. It was placed over the tabernacle of the "new chapel" dedicated to the Most Holy Trinity ; and there it remained until its removal in 1869, to one of the transepts, now called the Sacred Heart Chapel. It was enriched by an indulgence of 100 days. Its donor, Father Thomas Lawson S.J. junior, Rector at Bruges 1766 to 1769, is well-known for his efforts to spread devotion to the Heart of Jesus in England.

It is worthy of remark how calmly the worthy Superior speaks of the completion of her work, in her letter of May 13th 1769, to the Generaless :

I have reason, thank God, to be greatly satisfied

with our numerous classes. I am extremely obliged to you, most honoured Lady, for your cordial wishes to send us some ornaments for our new chapel; but owing to the distance of place and innumerable dangers, I fear that anything you could send would not reach us, and the loss of your valued present, which I should esteem as a mark of your goodness and of your sincere friendship for us, would afflict me more than I can express. We have entered our new chapel to our great satisfaction and true consolation. May God grant that we may enjoy it in peace and repose! There are great disturbances in London, and no one knows how they will terminate.—The news from Rome gives some hopes of better days for the Jesuits, the Emperor and the Grand Duke having behaved civilly (*sic.*) to the General and some of the Fathers; but these affairs, most honoured Lady, you know and understand far better than I do. If the Emperor and other noble persons would espouse their cause, they would arrest the efforts of their enemies. I understand the civilities they have already shown to these holy servants of God begin, to our great satisfaction, to have good effects in Rome.—All goes on in my family much the same as when I had the honour of last addressing you. Thank God, all the children are perfectly well.

As, by an Act of Parliament passed soon after the accession of William III., Mother Stanfield was incapacitated from bequeathing her estate in Holderness, it was made over, on November 9th 1769, to Sir Henry Lawson of Brough, Bart., John Lawson Esquire his son and heir apparent, John Maire of Lartington Esquire, and John Roper of

York, gentleman, and town Clerk of the said city (the last named being a Protestant). These gentlemen were to possess the estate, and pay the rents to Mother Stanfield during her life ; after her death it was to be sold and the proceeds paid over to " Mrs. Anne Aspinal and Mrs. Eleonora Clifton," the legatees under Mother Stanfield's will ; and thus the value of the estate was, after a little further difficulty secured to the Community.

Some apprehensions regarding Rev. Mother Aspinal's health had evidently been expressed by the Chief Superior ; for, in the next letter from York to Munich, we read :

I am much obliged to you for the tender care you express for me ; but, whilst God blesses me with health and strength, it would be a real mortification to me not to take on myself the duties I now perform. Truly, if we had a more numerous Community, I could dispense with myself from going twice a day to teach in the schools, as I now do—. I had an application from a young lady to enter our noviceship ; I consented to give her a trial ; I expected her last August, but she is not yet come. Before I write to you again, I hope to be able to form some judgment about her, and to inform you of my sentiments ; at present all I can say about her is, that all who know her speak highly of her.

On the 28th of the following April, Rev. Mother Aspinal writes :

Thanks be to God, my Community are pretty well.

Madam Lodge has just entered her eighty-third year; she is declining rapidly. The young lady, about whom I spoke to you in my last letter, remained with us two months; she was ill all the time, so was obliged to leave us.

CHAPTER XIII.

The Convent Porch.

The 24th of June 1770 was Mother Eleonora Clifton's Golden Jubilee day. A noble, courageous soul, who had never lost the loving fervour of her first sacrifice, she was throughout her long religious career a model, comfort and support to her Community, a subject of admiration and edification to seculars, and an Angel of consolation to the poor and afflicted. Her ardent active love of Our Lord made her heartily embrace His interests, and labour unweariedly in every possible way to promote His greater Glory. In the discharge of the various offices with which she was successively and often simultaneously entrusted,—as Mistress of the Day School, Assistant to the Superior, Procuratrix for the house, Infirmarian, Dispenser,—her contemporaries record that “she was a model of every virtue, but above all of lively faith and ardent charity.” In her humility she would often wait on the children in their refectory, as if she had been their servant;

and as infirmarian performed for them the most abject and laborious offices, attending upon them incessantly during the day, and when occasion required, as at the time of the fever epidemic, watching by them at night.

We have already noticed how the religious, at this period, not only assisted the sick poor who were able to come to the house, dispensing to them medicine and relief, but also visited in their own homes those who could not come. Without distinction of religion all who applied for relief received it; and the name of Mother Clifton was known and blessed far and near. So multitudinous were her duties in attending to others, that not unfrequently she had scarcely time to snatch a hurried meal; and, when it was impossible for her to go to the refectory, even to second table, she would never allow anything to be reserved for her, but would eat very sparingly of what was left. To her ardent zeal and love of labour she united a spirit of heroic mortification; while her singularly attractive cheerfulness and amiability made her the delight and joy of her sisters in religion. Though she could but seldom pass the hour of recreation with them, she would generally contrive to go to the community-room a few minutes before it ended; and there, standing at the back of some chair, by her bright conversation and merry laugh, she contributed to the general hilarity.

On one occasion she found it impossible to attend

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punctually to an appointment she had made with one of the religious, and kept her waiting. She humbly apologised to her, saying, "I could not come sooner, for Jesus Christ has been with me in the person of a poor girl for a cure for the ague; then He came again as an infant in the whooping cough. As I could not have sent Him away if He had come in person, neither could I in His suffering members." Thus did our Lord permit her to reveal in words,—what all had suspected and what her whole manner betrayed,—the principle of her unremitting acts of charity. It pleased Him also to give a wonderful and most manifest blessing to her labours: marvellous were the cures He wrought by her hands. Though she was well skilled in medicine, the two or three simple remedies she kept by her and used for every kind of disease and ailments, could not possibly have worked such wonders in the ordinary course of nature. Cripples were brought in carts to the porch of the Convent door, where they were met by Mother Clifton. Usually they were anxious to explain to her in full detail what they conceived to be the nature of their maladies, but she would cut them short with a few kind words; and applying something pious, such as a medal or a scapular, and a little simple ointment to the affected part, she would send her patients away with assurances of speedy relief. Invariably the promised relief ensued; and many of those who were thus brought to her, returned on foot to give

thanks for their cure. On one occasion, a poor man who applied to her was suffering grievously in many parts of his body; she listened patiently to his tale of woes, and then said. "Now, my good man, untie your cravat." "Nay Madam," said he, "there is nothing the matter with my neck." "It will be quite sufficient for me," she replied; and, though far from being contented, the sufferer did what she asked. She then applied some of her ointment to his neck, and assured him he would soon find himself better. He went away, but had not gone far before he felt himself perfectly cured in every respect, and at once returned to thank her.

In her dealings with persons of all creeds and classes, who, though they highly esteemed her, were entirely ignorant of her religious character, and only regarded her as a clever charitable lady, it is not surprising that Mother Clifton had occasionally some strange adventures. The story of one of these has descended traditionally to the present generation of religious through the grandchildren of one who was then in the house, and an eye-witness of the following amusing incident. A very decent working man in one of the neighbouring villages met with an accident, which nearly severed one of his feet from the leg. He was brought at once to Mother Clifton, who told him he ought to go at once to a surgeon. He would not hear of such a thing; and the Superior, thinking that he feared the expense of surgical treatment, offered

herself to defray it; but nothing would satisfy the good man but Mother Clifton's treatment. So she yielded to his entreaties, manipulated as best she could the displaced bones and the torn sinews and ligaments, carefully sewed up the fearful wound, and either by her skilful or by her simple prescriptions soon wrought a perfect cure. His gratitude prompted him to offer her the most precious gift he knew of. He naïvely said that he was fortunately a single man, and begged she would accept his hand. "I am much obliged to you, sir," was her reply to the simple Yorkshireman, "but I am already engaged."

As lately as 1863, a man from one of the midland counties brought to the Convent his crippled son, and enquired if a lady, who had cured the boy's grandfather many years before, had left her recipes there. Great was his disappointment, after so long a journey, when the Superior informed him that no such documents were in her possession.

An incident connected with one of Mother Clifton's "sick calls" serves to illustrate too the simple faith of Sister Frances Audas, who at an earlier period was often associated with her in her errands of mercy. One day they paid their last visit to a poor dying woman, whom Mother Clifton had visited during her illness, and for whom, as for many others, she had secured the grace of conversion to the true Faith and the assistance of the Last Sacraments. After thanking the nuns for

their care of her body and soul, the dying woman said to Mother Clifton: "I hope in God that all will be well with me for Eternity. I go to Him with great confidence. I have now only one pang that weighs on my heart." "What is that pang?" eagerly asked Mother Clifton. "It is," answered the poor woman, "leaving my only child, my poor little girl, an orphan without any one to care for her." Without giving Mother Clifton time to reply, Sister Audas quickly said, "My good woman, if this is your only trouble, lie down in peace; die happily; I know a person who will take care of your little girl, and she will never want." The dying mother of the little one raised her hands in thanks to God, smiled her gratitude to the nuns, and drooped her head in death. "Fanny dear," said Mother Clifton, well guessing the good lay sister's meaning, "what person do you know who will take care of that poor little girl, and provide for her, as you promised the poor woman?" "To be sure, I know a person," Fanny unhesitatingly answered, "I know that God Almighty will take care of her, and she will never want." The incident was related to the Superior (Rev. Mother Hodshon), who, recognising in it an offer from Divine Providence, adopted the child, and provided for her as one of the household.

No record remains of the manner in which Mother Eleonora Clifton's jubilee was celebrated; but the accounts of that of Rev. Mother Aspal,

which occurred some years later, warrant the belief that it was an occasion of great festivity, in which of course the secular friends of the House participated; and Mr. Edward Bedingfield, in some verses of his own expressed their appreciation of the venerable jubilarian's excellence, and their prayers for the prolongation of a life so precious to them all. These prayers were heard; and good Mother Clifton continued to diffuse around her for fifteen years longer the good odour of Christ. During this her jubilee year, Elisabeth Coyney, a child of eleven years of age, entered the school. She was destined to be added to the Community nine years later, to have Mother Clifton's holy example before her during six years of her religious life, to be Rev. Mother Aspinall's second successor in superiority, and to hand down to those who are now passing away the remembrance of the brave religious whose memory is a precious heirloom in the York Convent.

In the September following this jubilee, the Community were called upon to surrender the Director whose spiritual assistance they so highly valued. Though known in England as "Mr. Robinson," his family name was Vizotti; he was born in Rome, August 5th, 1720, was admitted an alumnus of the English College there in 1731, entered the Jesuit noviciate at Watten, December 26th, 1743, made his solemn Profession, February 2nd, 1754. From York he was summoned by his superiors to Bruges, where he filled the office of Prefect of the

Sodality, and died of fever on December 18th, 1772, thus being spared the pain of witnessing the suppression of the Society. His manuscript *Meditations and Considerations*, are among the spiritual treasures in the keeping of the Institute of Mary at York. In Rev. Mother Aspinal's letter of December 15th to the Chief Superior, she mentions the loss the Community had sustained in his removal, and the hopes she entertained of the continuance of his work by his successor, Father Chamberlain, S.J., "a very pious and edifying gentleman." Owing to the suppression of the Society, he was allowed to remain many years at York.

Rev. Mother Aspinal's letter of April 30th, 1771, tells the Chief Superior of a constant increase in the number of pupils in the school. In that of December the 14th, after acknowledging one received from her Superior General in July, and alluding to what might have proved an alarming indisposition of her own, she says :

All will be as God pleases, Who knows what is best for me and for each one of us. Madam Lodge, who has lost her memory, requires constant attendance. Sister Frances Audas wants almost as much. The advanced age of some, and the weak health of others in our small Community give much labour to each; it seems that we have not one to lose. May God preserve them! I should be very sorry to be a burden to them and not to take my share of labour in our Lord's vineyard; but I confide in God, and in the hopes you give me in your letter, that in His own good time He

will provide for our wants. I have a distant hope of one young lady who wishes to join us."

Though Sister Frances Audas was very aged and weakly, she was not mentally affected as was Mother Dorothy Lodge. She sat with her, or attended upon her all day, and was able to fetch others to the old lady's assistance when necessary. On or about the feast of Holy Innocents, when the relations and friends of the children were assembled as usual to witness their diversions, and the Community were with their guests, Sister Audas had occasion to leave Mother Lodge for a few minutes, when the servants in the kitchen saw a great blaze in her room, and repairing thither found her enveloped in flames. She had either gone too close to the fire for warmth, or had fallen into it. She was seriously burned, and, though nothing was left untried in the way of remedies, all efforts to save her were unavailing; and her sufferings ceased only with her death, on the 1st of January 1772, in the eighty-fourth year of her age. The sanctity of her long life in religion assured the survivors that she had made a happy change; but the painful circumstances of her death could not fail to afflict them all very deeply.

On the following day Sister Audas had risen in her usual health. During the morning, when very near the kitchen, she became alarmingly ill; she was just able to totter into the kitchen, where the servants placed her on two chairs. The doctor who

was in attendance a few minutes later, pronounced her in immediate danger of death. With great joy and tranquillity she received the Last Rites of Holy Church ; and before nightfall she had followed into eternity the venerable Mother Lodge, whose promise of thirteen years before, "Fanny dear, if I die before you, and find favour with God, you shall soon follow me," was thus exactly fulfilled.

This was the first time death had visited the Community since Rev. Mother Aspal's election. Her feelings under the double bereavement she communicated at once to the Chief Superior; but in the place which the copy of her letter should have occupied in the book containing so many other transcripts, we have the note, "The copy of the letter I wrote on the 4th of January 1772 is within the cover of the first book;" and that book is lost. The loss is the more to be regretted as we should certainly have had interesting particulars from Rev. Mother Aspal's pen, of the holy lives and exalted virtues of her departed Sisters, and probably a notice of the heavenly music, which fell upon the ears of those who were in that part of the house through which the two coffins were carried to Holy Trinity churchyard, and which established in their hearts the conviction that the departed, who had been so intimately associated together for many years on earth, were reunited in the enjoyment of the Beatific Vision.

Sister Frances Audas was the last of the first set

of lay sisters in the Community ; and whilst its very existence was, according to human foresight, so very doubtful—no vocations to the Institute of Mary in England having presented themselves for many years—Reverend Mother Aspinal did not deem it advisable to admit any more. In their stead she received secular servants, some of whom married and became mothers of children, who in their turn were trained in the house for domestic service, and out of whose number several devoted lay sisters were provided by Almighty God for Reverend Mother Aspinal's successors.

The Chief Superior promptly answered the January letter from York ; for on the 2nd of May 1772, Reverend Mother Aspinal gratefully acknowledges two letters of consolation and encouragement. In one of these a desire had been expressed for personal communication, to which the York Superior replies :

I can only say that, were such a happiness possible, it would be to me an inexpressible consolation, but I can never flatter myself with the hope of seeing you in England, and it seems impracticable that at my age I should go to Germany.

Of her own Community she says :

Madam Clifton has been extremely ill. Thank God she is much better now, and I hope that she will soon be entirely recovered. The weather has been very severe since Christmas, and all sorts of provisions are an extravagant price. The poor suffer intensely

throughout the kingdom, and at present there is no prospect of better times. I am sorry to say that as yet I have only a distant hope of any addition to our Community.

The "distant hope" is brought nearer in her next letter, dated November 22nd, and Reverend Mother Aspinall speaks brightly of her coming postulant, and thankfully of the prayers offered at Munich for her and her "family." Of them she writes :

Each one is as well now as can be expected, and all take true pains to discharge well their various duties. I often tell them that perhaps, if we were more numerous, we should begin to grow less fervent, and that when we become disabled we may expect recruits. Our school flourishes, and I have often great praises of the young ladies who have left us, from their parents and friends. This is a great satisfaction and a great encouragement to those who took so much pains with their education. I often wish for more members to enable me to change the offices, hoping in time to have another myself, for I assure you that I find mine very heavy, and I should esteem myself most happy if you will judge it good to discharge me from it. This is no new and sudden thought ; I have long had it.

Whatever its age, however, it did not commend itself to the Generaless, who was well aware that, in those days of peril to Catholicism in England, a Superior's long tenure of office would be one of the most effectual means of securing the stability of a struggling religious community.

A letter from Munich in January 1773 brought to

York intelligence of the death of Joseph, Baroness Manstorf, Superior of the Burghausen House of the Institute, and sister to the Chief Superior. This widely lamented religious had been received into the Institute of Mary in 1729, at the age of seventeen. Her beautiful disposition, splendid talents and great fortune seemed to promise her a sunny career in the world; but her ambition aimed at higher things. From her entrance into religion she was an example of exalted virtues based on deep humility and constant mortification; and her holiness became more conspicuous when, after rendering valuable services to the Institute in every office previously entrusted to her, she was made Superior at Burghausen in 1760. Her watchful motherly love won the hearts of her subjects: severe to herself, she was all gentleness to them; while her prudent discretion and zeal for regular observance caused her to be as much respected as she was loved. Patience under acute bodily sufferings, which continued uninterruptedly for eight years, set a seal upon her other virtues, and perfected her growth in holiness. A death beautiful in the sight of God and men, brought her the reward of her life of sanctity in January 1773, when she was in the forty-fifth year of her religious life. The concourse of people of all ranks at her funeral gave proof of the veneration in which she was held; and no one returned from the function without shedding tears.

The Chief Superior charged another hand to communicate these and other edifying details on the same subject to the Community at York, but she could not refrain from adding the following postscript :

You will be surprised to hear that I make to you the eulogium of my departed sister by another's hand, but I judged it unbecoming in me to say what is in her praise, though her life has deserved it, I recommend her then to the devotions of all your family. Be pleased also to pray for one of our religious who died at Meran, and for a lay sister who was carried off by a high fever : they were both young and full of virtue. May our good God preserve you, my most dear Lady. It is astonishing that you do not sink under your many labours ; but it is the Almighty Who supports you and increases your strength. I know that your house and all belonging to it are in a good state, and this comforts me.

Report tells us afflicting things of the Society, and above all that the Pope seems not to be their good friend. I have letters direct from Rome which confirm it. But, how much soever their enemies persecute them, there are still many that esteem them, and acknowledge the truth that the Society and its members render great service to the Church and to religion. It is impossible for me to believe that its adversaries will ever succeed, and that God should permit it to be suppressed.

As to the rest, I repeat, most honoured Lady, that the affection and esteem I have for you and your House are beyond what I can express. I commend you all to God every day very particularly. I wish you a happier New Year than the beginning of it has

been with me. Be pleased to assure your family with all possible tenderness of this; and I shall be all my life, most honoured and very amiable Lady,

Your most devoted and very humble friend,

MARIA JANE MANSTORF.

In her reply to this letter, after expressions of renewed sympathy, coupled with grateful acknowledgments of the kind interest manifested in her own regard, Rev. Mother Aspinal says:

I have great pleasure in informing you that two young ladies wish to enter this Community; they are both very talented, and are likely to prove very useful. I have no doubt of your approbation; they are two whom I have expected and long wished for. Each member of the Community is rejoiced, and with reason, at the prospect of recruits.

The sad and afflicting news we have had from time to time about the Jesuits, has caused us great alarm; but I am glad to find that you have still hopes. It is indeed a subject of astonishment that the Holy See, which they have supported with so much zeal, should declare against them.

Thank God, we are all pretty well.

To the month preceding the date of this letter belongs the earliest record that has been preserved of Confirmation being administered in York since the Reformation:

A List of the persons who received the Holy Sacrament of Confirmation administered by the Lord Bishop Walton, then Coadjutor to the Lord Bishop Petre, in the Chapel of the Ladies at the Bar; in the

year 1773, the third day of February—19 young ladies, 21 day school children, 14 externs.

Reverend Mother Aspinal's patient prayerful waiting for labourers to join her little band in the vineyard of the Lord, was to be rewarded at last. On April 21st 1773, we find her writing to the Chief Superior :

I am so convinced of the tenderness of your maternal heart to me and mine, that I am sure you will rejoice with us when you receive the two letters I enclose from two young ladies who will tell you their desire and intention of joining us. They both appear to have the qualities requisite for our life ; they possess solid piety, talent and good sense. The time of their probation will be long enough to enable us to know one another.

We are still in very great apprehensions about the good Jesuit Fathers ; sometimes our hopes are raised ; then there is reason to entertain serious fears. When this great affair is concluded, we must see in it only the good pleasure of God, and submit our wills perfectly to His.

With regard to my Community, all endeavour to perform their duties to the best of their power : some advanced in age ; others with weak health ; each one is rejoicing at the prospect of recruits.

On the 12th of June 1773, after assuring the Chief Superior that there was now no ground for the anxiety of the Institute authorities at Munich on the score of her own health, Reverend Mother Aspinal writes :

For this blessing I feel indebted to your good prayers, and for the new recruits God has sent us, whom I always expected from His goodness in His own good time. I wish to inform you of another, and to ask your permission to receive her. She is advanced in years, being more than forty years old; but I think with the elders of my Community that she will be very useful. She is of a very good family, and has long desired to retire from the world.

Of the two recruits mentioned in these letters, one was certainly Mary Horbery, who was very clever and accomplished, and proved most useful in the schools. The name of the other is not recorded. It is known, however, that about this time two entered, who remained in the noviciate five years, but were never professed. The quadragenarian was Teresa Allanson, who entered in June, and was a very active useful member until disabled by age and infirmity. In the last preserved of Rev. Mother Aspinal's letters, she says: "The three postulants continue to give us constant marks of perseverance, and we are all able to follow our ordinary occupations.

To "A short letter of enquiries," as she describes it, without as usual keeping a copy, the York Superior received the following reply:

Munich, 5th February, 1774.

Most honoured Madam, and very amiable friend,—
It has pleased your goodness by your letter of the 10th of last month, which I have just received, to

testify to me that you are uneasy on account of the silence which I have kept, against my will, in your regard. Most amiable Lady, I have the honour to tell you that in regard of one whom I esteem beyond what I am able to express, I cannot be capable of forgetfulness. The true cause of my silence has been that two of my family have been so ill that their lives were in danger from day to day, and I must have given you notice if they had died. They have, thanks be to God, escaped; but some time after I had an accident in my right eye, and the doctor forbade me those occupations which might tax the eyes. You have here, most amiable Lady, the real cause which will obtain my pardon from your charitable heart so full of goodness.

You make no mention of your health, for the restoration of which I offer my fervent prayers that God may preserve it to you. Mine is unsettled, and it is not to be wondered at, if we consider the extremely afflicting dismal scene, which the end of last year showed to us. I mean the melancholy suppression of the Society, which afflicts me to the last degree. I had been persuaded that the evil would have ceased with the persecution which they have suffered in the three kingdoms, and that all the Bishops of Germany would have opposed it in consideration of the good services which those of the Society had rendered them; but all that seems to have been forgotten. Our sovereign, following the example of so many others, has driven them out of their colleges, and taken possession of their effects. However, their enemies have been deceived in their expectations of great treasure, etc. These good servants of God are distributed in secular houses; they are allowed to preach, hear Confessions, and explain the Christian doctrine; and these functions,

so proper to their vocation, are their comfort ; though they are uncertain whether these also may not be forbidden them, as their persecution does not seem yet to draw to an end. Let us join in prayer that God may continue to assist them, as He has done hitherto ; for that tranquillity which shines in all their actions gives to the whole world the best example and proof of their innocence. We have got from them the direction of conscience, and we esteem ourselves happy.

As to the rest, I congratulate you on the good behaviour of your novices : may God preserve them in His service and zeal, and send others for the increase of His glory. I reiterate the assurance I have often given you, that I shall remain until death with the most sincere attachment, most honoured Madam and very amiable friend,

Your most humble and wholly devoted,

MARIA JANE MANSTORF.

Please to assure all the good ladies of your dear family of my tender affection. I wish them prosperity and every heavenly blessing. One of my family is at present dying, I recommend her to you as usual.

What a severe blow the suppression of the Society of Jesus must have been to the whole Institute, and not least of all to the House at York, is abundantly testified by the whole tenour of this correspondence. But not the least important of the many lessons in sanctity given to the Community by the sons of St. Ignatius, was the submission and promptitude with which they received the decree of the Holy See. Their own chaplain Father Chamberlain, was hearing confessions when

intelligence of the suppression of the Society was brought to him by one of his confrères resident in Yorkshire, apparently early in 1774. When he was at liberty, his visitor greeted him with the words: "Brother, we are no more; the Society is suppressed." "May the most holy Will of God be done," calmly responded Father Chamberlain; and with unruffled mien he returned to his duties in the confessional. Such an act speaks for itself. It is its own panegyric.

CHAPTER XIV.

Convent jubilees.

IN 1775 the Convent Chapel was closed for a time, till the wainscoting, painting and gilding which could not be done in 1769, could be completed. It was also provided throughout with new benches.

The year 1777 was the jubilee year of Reverend Mother Aspinall and Mother Elisabeth Stanfield. The latter, however, was not spared to keep it on earth. Throughout her religious life she had been eminent for deep humility, implicit obedience, and a true spirit of poverty, which led her always to choose the worst things in the house for her own use. After a life innocent and holy and richly stored with merits, she hailed with joy the coming

of our Lord to her in death, and, fortified by the Holy Sacraments, calmly passed from earth, on the 1st of April 1777, at the age of sixty-three, in dispositions which bore every mark that she had secured the treasures which never fail, and that she would celebrate the golden jubilee of her religious life in heaven. After the conveyance of her estate to Sir Henry Lawson and others in 1769, she made her will in 1770, bequeathing all she possessed to her "dear friends Mrs. Anne Aspinall and Mrs. Eleonora Clifton." As Mother Clifton had died meantime, some difficulties arose, and a case was drawn up for the opinion of the recorder of York. His advice, given on the 27th of August, was that the estate should be sold to a Protestant. This was soon effected, and all anxiety on account of Mother Stanfield's property was set at rest for ever.

The Community and their secular friends were busy for months preparing for the celebration of Reverend Mother Aspinall's religious jubilee, a festivity in which they all claimed a part. Some results of their labours are noticed in the old Memorandum Book, seemingly by the pen of Mother Anne Maxwell :

22nd August. Finished a worked carpet for Superior.

24th August. Sent the carpet to the upholsterer's to be made up and fringed. 29th August. Mr. Beddingfield brought the Ode for the Superior's jubilee, to be taught to those young ladies who were to repeat it.

He kept Madam Dalton and self almost two hours talking about it.

Both Mr. and Mrs. Fermor made Madam a present, as also the Bedingfields and Mr. Chichester. 3rd September. The carpet came back from the upholsterer's completely finished, which the Superior immediately presented to the chapel (no small pleasure to the sacristan), and with her own hands laid it on the altar steps.

This must have been during the Spiritual Exercises, which at that time and for many years of the present century were given annually in preparation for the feast of our Blessed Lady's Nativity. This feast was the Clothing and Profession day of many of the earliest members of the Community; the yearly retreat serving thus for the postulants and novices, as well as for the professed. On the feast itself this year the jubilee celebration commenced.

8th September. Came out of the Exercises on this day to solemnise the Superior's jubilee. The first Mass at 7.30 followed by Bishop Walton's eloquent discourse to a pretty large congregation. Text, "The woman that fears the Lord is worthy of praise." The Bishop then said Mass, afterwards breakfasted here with Mr. Scarisbrick. At 6 the *Te Deum* composed (*sic*) by Mrs. Dalton, Rouby and Robertson, and the *Tantum ergo* were sung, accompanied with the spinet. Mr. Bedingfield and Miss stayed to hear the Ode repeated. Mr. Bedingfield highly pleased with the young ladies' manner of delivering it. Mr. Brent arrived after supper.

The Ode takes the form of a prediction made in earlier and less happy times, of Rev. Mother Aspinal's election and the blessing which followed it, and which extended through the children then in the school, to many a distant country. Though they have little poetic merit, we may be forgiven for quoting five of its fifteen verses, as they certainly formed a prominent feature in the jubilee celebration. Of these five, three refer to the jubilarian herself; the other two speak of her happy little home, then the only religious house in England :

What varied gifts adorn her rule !
The steady mind, the judgment cool,
The boundless heart that feels for all,
Rapt oft in prayer's ascending light,
Yet pleased to leave devotion's height,
At charity's sweet call.

Is there a pang that racks the breast ?
To her with duteous steps they haste,
With her compassion's opiate seek :
E'en humbler sorrows find relief ;
She bends to soothe each little grief
That moisten's childhood's cheek.

In trials rude, in sickness pale,
Ne'er shall her even conduct fail,
But thence a brighter hue derives :
On that shall every Sister look,
And read, as in a living book,
The lessons of their lives.

Here yet Religion holds her seat,
Here yet protects her last retreat ;
Here paused destruction's lifted hand ;
While sinks each mouldering pile around,
That once, with solemn splendour crowned,
Illumin'd the sainted land.

This spot, thro' Mercy's sweet decree,
The refuge sole of piety,
To soothe expiring hope is given ;
Still spreading virtue's rich perfume,
This Garden of the North shall bloom,
And raise its plants for Heaven.

Of the welcome given by the Community to their guests the following day the good old memoranda writer gives a rather more detailed account.

9th September. No dinner till half past three !
The two schools thrown into one, when Mr. Fermor's servants laid the cloth à la mode. There dined here this day my Lord, Lady, and two Miss Langdales, Mr. and Mrs. Fermor, Mrs. Dalton and son, Mrs. Salvin and daughter, Mrs. Scarisbrick, Mr. Brent, Walton, F. Lawson, Douglas, Lonsdale, Nixon, C. More. 17 dishes first course ! 12 dishes second. A profusely elegant dessert, the generous presents of the nobility, etc., covered the table. All the pensioners, to the number of 57, made their appearance, and Miss Fermor with Miss Chichester repeated a verse to Madam Superior, a composition of Mr. H. Fermor. A wreath of prodigious beautiful Italian flowers, Mrs. Crathorn's gift, was then presented by Miss Tempest and Robertson, accompanied with Miss French and A. Unsworth, who repeated, with a most

graceful motion, to the applause and admiration of every one, an elegant ode of Mr. Bedingfield's composing (which is to be printed.) Six or seven most musical and harmonious pipes joined in a song of Madam Dalton's poetry for the day. It pleased highly. Well done pensioners! After they had all drunk wine and eaten cake, they sallied forth into the garden, where the music waited for them. There they danced on the green till the schools were lighted up, when the company (having retired to take tea and coffee) met them, amongst whom our Jubilarian appeared, leaning on her staff, decorated for the occasion with flowers and ribbons. The dance broke up at the sound of the bell, which summoned all to the chapel to hear the *Te Deum* sung; which gave amazing satisfaction; great enquiries how they managed to get it from London! Mr. Bedingfield paid great compliments to the two young ladies for adding so much merit, as he was pleased, to say, to his verses.

A second gathering of friends signalised the 10th, of September; and the memoranda writer lets us know that, after dinner, "whilst the company drank tea and coffee, the verses, ode and song were repeated, which occasioned the performers a dish of tea."

September 11th, and 12th, were days of further jubilee rejoicing, which the "shock of an earthquake felt on the 14th," did not interrupt; for we read of the 15th. "After a whole week of recreation began school again."

The jubilee survived the week, however; for the memorandum book chronicles that on

September 16th. Sir H. Lawson, Mr. F. Lawson, Mr. and Mrs. Fermor and Mr. Bedingfield dined here, and after dinner had the verses and song repeated to them. The young ladies gave great satisfaction, and had each a glass of wine and fruit. The company was joined at tea by my Lord Bishop, who obligingly came without invitation, Mrs. and Miss Bedingfield, who all stayed to hear the Litanies: thus in great mirth and harmony we finished the rejoicings of the jubilee.

Of Mr. Fermor's verses and Madam Dalton's song no copy has been preserved. Madam Robertson, one of the three "composers" of the *Te Deum*, was a postulant, who proved to have no vocation for the religious life. The "company" named in the quaint chronicle seem to have been relatives of the Community and of some of the children in the school. The old memorandum book ends abruptly with the jubilee celebration, which it has painted for us in such fresh simple colours.

As the jubilee year of Mother Eleonora Clifton had brought to the school a future Superior of the House, and as its festivities had been followed by the loss to the Community of their saintly director, Father Robinson (really Vizotti) S.J.; so too did Rev. Mother Aspinall's year of religious jubilee place in the school a Superior of times to come. It had been preceded by the lamented loss of Mother Stanfield, and was almost immediately followed by that of another good holy sister. The embryo Superior was Isabella Chalmers, a five-year

old specimen of self-will and high spirit, and by no means "a born saint"; though, like many another such, she became holy herself, and trained a large spiritual family in the way of perfection. Her parents, Sir George and Lady Chalmers of Edinburgh, died during her school days; and in the Convent the child remained—except for brief visits to Everingham Park and Burton Constable before she joined the noviceship—till her death fifty-three years later.

The good sister called Home was Sister Jane Charge, who was suddenly taken ill about a week after the termination of the jubilee festivities; received the Last Sacraments; and "on the 8th of October, between 1 and 2 P.M., died in her arm-chair, as if in a slumber." On the 11th, a dirge was recited for her; and, between 6 and 7 at night, her remains were laid by those of Mother Stanfield in Holy Trinity churchyard. We do not love her any the less because she does not come forward prominently in the domestic history. Of this a reason may possibly be found in a few lines which describe her as "a true lover of abjection, and a mirror of patience under severe infirmities." In spite of them, however, she filled the office of Mistress of the Day School for eleven years before her death.

The year 1778 saw the "new house" enlarged by a west wing containing rooms for music and drawing; and the year 1779 brought to the noviciate

Elisabeth Coyney, of whose entrance—should all other records fail—proof would remain in an admirable letter on the religious state, written to her for the occasion by Bishop Hay, V.A. of the Lowland District of Scotland, and a personal friend of her family.

A few months after her entrance the saintly Mother Elisabeth Atkinson was found ripe for Heaven. From childhood she had been marked out as one of the favourites of Divine grace; and, like some of the old monastic virgin saints, may be said never to have known the world, rather than to have left it. At the age of thirteen, she passed from the school to the novitiate, was the fellow-novice of the fervent Sister Mary Metcalfe, and made her vows as soon as she had completed her sixteenth year. Her thirty-nine years of religious life have been characterised as “one unceasing effort to follow closely in the footsteps of her Divine Spouse by self-abnegation and humble suffering;” and the few details recorded of her will bear out this testimony. Besides being much engaged in the schools, where her eminent humility could not escape comment and admiration, she had at intervals a good deal of active work.

During one of these periods, (says an old record) she was afflicted with sore feet, which caused her to suffer much in going up and down stairs, nor could she do it with speed. She made a novena in honour of St. Francis Xavierius to obtain her cure, which was

granted ; but reflecting afterwards that it might have been better for her to remain as she was, she made a second novena to beg that, if it was for the glory of God and good of her soul, the distemper might return, which accordingly happened ; and (continues the notice of this fact,) the reader will no doubt appreciate a virtue which asks for humiliations and sufferings.

Not in bodily suffering only did she find the cross, and with it her nearness to Him Who died upon it. The more searching trial of protracted anguish of soul plunged her in the crucible of tribulation, and effectually tested her fidelity. It is related of her, that being once in more than usual desolation, she looked imploringly upon a picture of our Lord as the Good Shepherd exposing His Sacred Heart, which she was wont to pass in going to her cell ; and that, in answer to her silent appeal, she heard from the picture the response, "I will help you soon." But time passed on, and no help came. In her loving simplicity the afflicted sister complained to the Good Shepherd in passing the picture, "The 'soons' of God are very long." Shortly afterwards, in the absence of the ordinary Confessor, she felt moved to lay open the state of her soul to his substitute, who, after hearing her, gave her absolution, and dismissed her without one word of advice or consolation. In her distress she appealed once more to the Good Shepherd Himself, saying as she passed the picture, "Lord, no one

will help me." No sooner had the words been uttered than she heard interiorly the strong comforting assurance, "*I will*;" and the promise was speedily fulfilled. The next confession-day, the Father, who had before dealt with her so summarily, entered into every detail she had previously mentioned, and gave her direction which carried her safely and peacefully through her spiritual difficulties until her saintly death on the 1st of April 1779, when she was in her fifty-third year. "Thus," adds the old book, "does God support those whom He purifies like gold in the furnace." Her body was laid in the chancel of Holy Trinity Church. From the entry of her burial we learn that she was the only daughter of John Atkinson, gentleman, of Ilkley. The picture made use of by Divine Providence to afford her help in her distress, has ever since been kept in the room occupied by the Superior.

Independently of their personal interest, these little notices of the old Mothers who laboured with Rev. Mother Aspinal, serve as examples of the difficulties she names to the Chief Superior; and they help us to appreciate her gratitude for the "recruits" sent by God to assist those "old or weak in health" who were carrying on unfailingly the work of the Institute of Mary in England.

CHAPTER XV.

King William's Jubilee.

THOUGH religious toleration had begun to dawn in England during the reign of George II., and Catholics had enjoyed a degree of comparative tranquillity after the extinction of the hopes of the Second Pretender; yet attempts were made during the reign of George III. to carry into execution some of the still unrepealed penal laws; and one priest, the Reverend J. Molony, a victim of the notorious informer Payne, obtained the crown of confessorship by being imprisoned for life, on the sole charge of his clerical character, as late as 1765. The success of the informer, and the social disturbances it occasioned, seem to have inclined reflecting men to remove the cause of mischief by abrogating the laws annexed to the penal code under William III.

Moreover, the danger threatening England from the American war rendered our government anxious to conciliate the good will of all classes and creeds in the kingdom. In 1778 a bill was accordingly brought into Parliament by Sir George Saville, for the repeal, not of the great body of the penal code,

but of the strictures which disabled English Catholics, who had been educated abroad, from inheriting lands by descent, and which rendered Bishops, Priests, and any Catholics who kept schools, liable to perpetual imprisonment. The prejudices of the country were however, more deeply rooted than those of its parliamentary representatives, who passed the bill almost without opposition; while a violent "no-popery" agitation culminated in London and other cities and towns, in the famous riots associated with the name of Lord George Gordon. During these riots, tradition tells that Bishop Talbot, V.A. of the London District, saved his life by lying concealed in the Convent at Hammersmith.

The Convent at York, widely known as it had now become, was not without chances of imperilled existence; and these chances appeared increased when a bill was introduced into Parliament for "affording security to the Protestant religion from the encroachments of Popery by more effectually restraining papists from taking upon themselves the education of Protestant children." Though the bill was ultimately rejected, the Catholics wisely prepared themselves to answer the enquiries it might either directly or indirectly elicit; and, as the Community were not without staunch friends and learned advisers in other parts of the country besides York, we find in the archives a letter written from the centre of disturbance, advising Rev. Mother Aspinall how to act in the anticipated

emergency. This letter, which unfortunately bears no signature, runs as follows :

Dear Madam,—The storm we have had here, violent as it was, seems now blown over ; that it may not reach you is the utmost of our wishes and concern. The repeal of the Act in favour of Roman Catholics was the ostensible pretence of the late disturbances ; the petition will be considered when the Parliament can be at liberty to deliberate ; but several of the members ran away with the notion that, since the passing of the Act, schools and seminaries have been set up, that children Protestant as well as Catholic are brought up there in the principles of the Roman Religion, etc., which gives our friends in the House some uneasiness. In order to be able to confute such arguments, (for such will be started in the House), they are desirous of knowing first, what number of Pensioners you have in your house, secondly, whether you admit Protestant children, and instruct them in the Roman Religion. An answer to these two questions will give the light required by our friends. You need be in no pain about the truth of your depose ; it is purely to serve the common cause. Everyone in Parliament, as well as out of it, knows your House had an existence long before the Act. The reason why the old schools are enquired into as well as the new, is to show how insignificant the number is upon the whole. Your answer, as it appears to me, should be delivered in the following manner.

‘ The School at York, commonly called the Bar, has generally in number Pensioners —. They are all Roman Catholics. They are taught to read and write, Accounts, Geography, French, the use of the

Needle in different branches, Music, Drawing, Dancing, etc., etc., etc. There is a Chaplain resident to teach them the principles of their Religion, who has taken the oath.

Besides the Boarding School for Pensioners, there is a Day School for the poor Catholics only, which is frequented generally by — (here put the number). They have a school appropriated to themselves, with their respective Mistresses, separated from the School of the Young Ladies Pensioners, though under the same roof. There are — Mistresses daily employed in the duties of these schools.

Witness my hand,

A. A. (ANNE ASPINAL.)'

As it is not recorded that there was ever occasion to make use of this counsel, we may conclude that the anticipated need did not arise. This conclusion is strengthened by the fact of the admission to the noviceship, the same year, of a young postulant, Elisabeth Nason, who would scarcely have been received had the dissolution of the House appeared imminent.

A cross came to the York Community in 1782, in the death of their Chief Superior, Rev. Mother Manstorf, of whose interest in the House and affection for Rev. Mother Aspinall we have had ample proof in their correspondence. It seemed indeed that, as they had loved each other in life, so in heaven they were to be soon united, for the following year, 1783, saw Rev. Mother Aspinall brought to the gates of death by an illness from

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which, humanly speaking, there was no hope of her recovery. Prayer, however, accomplished what had been declared beyond the power of medical skill. The recently elected Chief Superior, who shared her predecessor's interest in the House at York, and her friendship for its Superior, caused a vow to be made for the performance of some good work (we are not told what) in honour of our Lady, should Rev. Mother Aspinal's life be spared. The numerous friends of the Community united with them in imploring this favour of God; and one of these friends, Mr. Edward Bedingfield, whose name is indissolubly bound up with this period of the domestic history, wrote, printed and circulated a touching "Hymn of supplication to the Blessed Virgin Mary" for the intention all had so deeply at heart. Great and widespread was the joy occasioned by the recovery of one known far and near as the "Model Superioress." "Elegant verses"—most things commendable seem to have been "elegant" in the eighteenth century—were mingled with the mass of congratulations that poured in upon the Community, not the least genial being a poetic effusion contributed by Ambrose Eyles, Esquire, of Pontefract.

If Rev. Mother Aspinal was spared to complete a work she had begun, she likewise seems to have been brought back from the verge of the grave to make up the number of those crosses which her maternal heart felt most keenly, namely, the loss

of her religious daughters. In May, 1783, God took from her Mother Elisabeth Hodshon, sister of Rev. Mother Mary Hodshon, and one of the religious received by Rev. Mother Paston Bedingfield. Mother Elisabeth Hodshon was born in January 1704, was educated in the school, and entered the noviceship in 1720, the year of her sister's profession. A few lines written by a contemporary tell us that she was "a truly holy, estimable and laborious religious," and that "she was very zealous for regular observance," qualities most necessary in a person holding the office of Mistress of Novices, which she filled for twenty-two years. At various intervals she likewise held other offices, and was actively engaged in that of sacristan until six days before her death, which took place on the 17th of May.

Shortly after the admission to the noviceship of Sister Margaret Talbot, and the satisfactory arrangement of many financial matters in 1784, the Community lost a very valuable and able member by the death of Mother Mary Horbery. Born in London of Protestant parents in 1750, she was sent to Paris to finish her education, and there received the gift of Faith, making her solemn abjuration of heresy in the Cathedral of Notre Dame. In May 1773 she was in the noviciate at York. Her mental gifts and varied accomplishments rendered her a great acquisition in the schools, where she laboured indefatigably, until hereditary disease,

which had carried off every member of her family, cut short her fervent course in religion in July 1784, just one month after she had made her last will, in which she styles herself "the heiress and only surviving child of Thomas Horbery, late of Mister-ton in the county of Nottingham," and leaves all her estates, etc. to her good friends Mrs. Anne Aspinall and Mrs. Elisabeth Coyney.

In July of the following year 1785, the venerable Reverend Mother Aspinall completed her silver jubilee of superiority, an event celebrated by her loving flock with joyful mirth, though, owing to the infirmities of her age, in quieter fashion than her religious jubilee of 1777. "Elegant verses," more hearty than elegant, from local friends, from Mother Dalton's large circle of correspondents in Convents abroad, to say nothing of the non-extant contributions of Madam Dalton herself, abundantly testified the love and esteem entertained for the large-hearted Superior by all who had known her care; and, as echoes from the far-off time, are all the more touching from the very rusticity of their diction.

Two months after these jubilee rejoicings died a "valiant woman" *par excellence*, the brave-hearted Mother Eleonora Clifton, who, while discharging her duties as dispenser, was attacked by apoplexy. As she did not recover consciousness during the few days that intervened before her tranquil death on the 22nd of September, she could not be helped in her passage from this world by Confession and Holy

Viaticum. But she received Extreme Unction and the Last Blessing, and four days later her precious remains were laid to rest in the chancel of Holy Trinity Church, Micklegate. Singularly enough, hers was the last coffin carried through the Convent porch, which had been the scene of so many of her heroic, we might almost say miraculous deeds of charity; for within two years the old porch was pulled down to make way for the new frontage of the house. So well do we seem to know good Mother Clifton, that, since glancing at her daily life in speaking of her jubilee, we can very well picture to ourselves what must have been her growth in holiness and in endearment to her religious sisters during the fifteen years that followed, and brought her to the age of eighty-three. To the end her genial mind, courageous will, and brave loving heart retained their vigour, animated and sanctified by the characteristic charity, which won for her far and near the title of the "Mother and consoler of the poor and afflicted."

Now that Mother Eleonora Clifton was no more, Reverend Mother Aspinall was the only surviving religious received by Reverend Mother Paston, and well she knew that the sands of her own life were fast running out. She calmly looked forward to rendering up her trust. Some violent but short attacks of illness since her wonderful restoration in 1783, had but the effect of making her increase, if possible, her labours for the welfare of the house

both materially and spiritually. In the material order she projected and accomplished one more work involving a great outlay, namely, the erection of the existing frontage of the house; of which she laid the foundation stone on the 16th, of April, 1786. So auspicious an event was it deemed by the external friends of the Community, that they flocked in large numbers to the ceremony, at which—by whose suggestion heaven only knows—the worthy superior wore a white satin cloak, possibly with the view of giving her a clerical appearance. If her costume raises a smile, we can at all events be happy in the thought that she that day placed in the foundations of her new buildings the relics of martyrs and of other saints, and that among them were relics of our own English Martyrs.

To the year 1788 belongs a little proof of her well known love of the whole Institute, in a remnant of the only existing communication from Reverend Mother General Hormair. In answer to Reverend Mother Aspinal's enquiries as to the state of the house at Munich, she writes :

You wish to know if we have postulants. Thanks to God, we never want members. Our present community numbers fifty-four. We have always about four hundred day children, and between forty and fifty young ladies boarders. About two years ago, a rich Canon and his sister left at their death the sum of 60,000 florins to serve as a foundation for the erection of a house for poor girls, to be under our care. This

house is connected by a communication with our convent, and there are at present already happily placed there twenty-six girls who have no fortunes. Let us return thanks to God.

November of this year, 1788, witnessed great rejoicings in York, in celebration of the centenary of King William the Third's landing in England. In the excitement and enthusiasm of the festival the old "no popery" cry burst out afresh; and the rumour spread that "the great house fresh rearing without the Barr," the stronghold of popery in the city, would be razed to the ground by the unauthorised adjudgers of demolition. No wonder that the Community were in alarm, and that Reverend Mother Aspinall should blame herself for giving prominence to the rising buildings; but we do not find that their alarm had in it the weak element of dismay, or that they were in any way unequal to the emergency. Well taught were they, by the experience of their predecessors, that confidence in God is powerful for all things, and that heaven helps self-helpfulness: so, confiding in God, they cast about for the most self-helpful way of acting, which appeared to be to appeal to the Lord Mayor and corporation, as guardians of the civic peace, requesting their protection.

The result reads almost like a repetition of the favour shown to Rev. Mother Bedingfield under similar circumstances. Rev. Mother Aspinall's letter found the Lord Mayor entertaining the local

notabilities and chief aldermen at a banquet given at the Mansion House in honour of the centenary. Forthwith an answer was indited, signed by the most influential persons present, promising to leave no means untried to secure the safety of the Convent. More than this. Some of the guests left the company, and went to the Convent, where they remained—to serve as its protectors in case of need—until at the close of the day all danger of the threatened attack was at an end. In acknowledgment of the good offices rendered under the auspices of the Lord Mayor, that worthy was presented by the Community with a silver (snuff?) box. Since the date of King William's centenary, the peace of the Community has not again been disturbed by any popular or riotous threat to destroy their home.

The summer of 1789 brought to the noviceship Sister Sabina Stephenson and Sister Frances Eastwood; but the year's autumn glories shone on the fading days of a life whose golden sheaves were soon to be garnered where moth or rust entereth not. We have now to part with Rev. Mother Aspinall. Sadly we do so, though not so sadly as did her religious daughters; for we can trace—what was necessarily hidden from them—the impress of her cultured mind and motherly heart and strong wide character on the after history of her Community. After the month of August we find her handwriting no more. With the calmness and prudent foresight, which were not the least striking

of her varied gifts, she made every necessary provision for the government of the house during her illness, and for the administration of the Vicaress after her death.

In 1784 she had made her will, of which one of the witnesses was Mr. Waterton of Walton, son-in-law of Mr. Edward Bedingfield. Early in November 1789, she received the Last Sacraments with saintly fervour, and—says the writer of the slight memoir of her—“continued to the last what she had ever been to her beloved Community, a model of every virtue.” After lingering sufferings, supported with bright cheerful resignation to the Divine Will, the dying Mother summoned round her her little flock, all of whom, excepting Mother Anne Maxwell and Mother Bishopric, she had herself received and trained to the religious life, Exclusive of the novices who did not persevere, that little band numbered only eleven. With her wonted composure and tenderness, she lovingly exhorted them to have great zeal for the honour and glory of God, ever to maintain union in charity and regularity, and to have persevering love and tender care for the dear children committed to their charge. Then the female servants of the House, substitutes for lay sisters, were admitted to the room; and on them too, as we shall see, the graces of that solemn hour were abundantly shed. A sweet calm smile upon her face—in her hands the tightly-clasped Crucifix—around her her weeping

children—by her side the minister of God, Father Chamberlain, S.J. : this was the closing picture of her life.

When the absolving words had been said, and she was bidden to “depart in peace,” while all prayed that her abode might that day be in Sion, and that Jesus, Mary and Joseph might receive her, she sweetly passed away to Him, Whom her soul indeed had loved, Whom she had sought in the morning of her life, Whom she had found in her religious vocation by the unfaltering accomplishment of His ever blessed Will, and from Whom, none doubted, she speedily received the “crown of life” promised to those who are “faithful unto death.” She died on November the 14th, in the eightieth year of her age, the sixty-third from her entrance into religion, and the thirtieth of her superiority.

There is an old saying that “great crosses seldom come alone ;” and the Community saw this verified when, within three days after Rev. Mother Aspinal’s death, Mother Anne Maxwell was suddenly attacked during the night by her last illness. On the 20th of November, after having been fortified by the last rites of Holy Church, she passed to the vision of Him, to Whose Feet her influence had drawn many of His wandering sheep. Zeal for souls was indeed the characteristic of Mother Maxwell’s sanctity, and to it was united its necessary correlative, an eminent spirit of self-sacrifice, which one of her

contemporaries describes by saying that "she was remarkable for her neglect of herself." Her body was laid near that of Rev. Mother Aspinal in the chancel of Holy Trinity Church.

It was and is no small joy to the York Community, to have secured a good portrait of Rev. Mother Aspinal. In it her bright maternal countenance reflects the refinement of a mind and beauty of a soul, whose noble qualities are better described by her own picture and by the tradition handed down by her children's love, than by any words that can be written in her praise. She is, of course painted in the simple matronly dress worn by the nuns before they could resume the religious habit. When they had become free to do so, and Rev. Mother Coyney, one of her successors in superiority, was in her turn obliged to give a portraitpainter a sitting. She had Reverend Mother Aspinal clothed in a dress she had never worn. Fortunately, this addition to her portrait was removed some twelve years ago, and we now see Reverend Mother Aspinal in the Convent parlour as she was herself known and loved during her lifetime.

CHAPTER XVI.

French Exiles.

[1790—1794.]

THE deaths of Rev. Mother Aspinal and Mother Anne Maxwell left only eight professed nuns in the Community. After four months of close correspondence between them and their Chief Superior at Munich, it was at last announced to them through the Vicaress, Mother Coyney, that the care of the House at York had, by the votes of the Community confirmed by the Chief Superior, been laid upon Mother Catharine Rouby.

Of the early promise of her religious life we already know something from Rev. Mother Aspinal's letters; and it was a promise of which later years witnessed an earnest steady fulfilment. To say that her whole spiritual life took its colour from devotion to the Sacred Heart of Jesus, which from childhood had been the attraction of her piety, is to vouch for its strong, expansive, and thoroughly Catholic character, at a time when animosity towards and distrust of this devotion were marked notes of the narrow, unloving, and only too widely

spread spirit of Jansenism. We do not find that Rev. Mother Rouby was gifted with unusual mental qualifications ; nor had she, before her elevation to superiority, permanently filled any office save the humble one of caller. Her main occupation had been in the schools, where she was deservedly loved by the children ; while to each of the Community she was a true, kind sister, loving all in the Divine Source of love, from which she drew that spirit of self-sacrifice and large-hearted charity, which were the characteristics of her superiority.

The schools continued to increase, and the accessions to the Community were more numerous than at any previous period. During her first decade of government she received twelve members who persevered in their vocation. Six of these were lay sisters, namely, Anne Hargitt, Christina Brown, Martha Hansom, Mary Clare Lowery, Elisabeth Brown, and Helen Kirby. The choir sisters admitted during the same term were Charlotte Bonneiul, Anne Carter, Constantia Caley, Isabella Chalmers, Anne du Rocher, and Louise Guyon de Beaufort.

The fact of entrances into religion having been so rare at York up to this time, may be readily accounted for. According to the enactments added, under William III., to the great body of penal laws against Catholics, not only were bishops and priests exercising their functions liable to imprisonment, but the same penalty might be inflicted upon any

person or persons keeping a Catholic school. By becoming a member of the educational establishment at "the Bar," every novice consequently incurred the risk of perpetual incarceration for the very calling of her life. Confessorship at least might be the reward of her share in the apostleship which, through the length and breadth of Protestant England, was silently winning souls from heresy to the love of the Heart of Jesus, to Mary and to Christ's Vicar. No wonder that few vocations could face such a prospect as this, when the English Convents abroad held out to England's Catholic daughters the offer of religious life in calmness and in peace.

But now we come to a changed aspect of affairs. The "Orange Laws" had been repealed by the Act of 1780; religious toleration had begun to dawn; and with it prospered the growth of religious vocations to the Institute of Mary at York. Fully realising the changed state of things, Rev. Mother Rouby and her Community resolved to lay aside the dress, which for more than 120 years had served to disguise their religious character, and to resume the habit of the Institute, which, as we have seen, had been approved with its Rule by Pope Clement XI. So, in 1790, there was a joyful general "Clothing day," upon which the eight professed nuns and the novices put on the habit, veil and girdle. This step of itself called for a restriction on their intercourse with externs, and

the measure of enclosure prescribed for the Institute was gradually adopted.

Rev. Mother Rouby's silver jubilee of religious life was celebrated in October of the same year by one of those domestic festivals, with which the record of Rev. Mother Aspinal's days has made so familiar. Two months later, Rev. Mother Aspinal's projects for enlarging the house were further carried out by the building of the children's refectory, dressing-room, and long dormitory; other additions being made to the Convent two years later.

A letter, extant in the archives of the See of Westminster, from Mother Elisabeth Nason to Mrs. Pendrill, one of the last three members of the Hammersmith Community, gives us interesting evidence of what has been taken for granted throughout these annals, namely, the abiding devotion of the Community to Mary Ward. Mother Nason, a native of London, seems to have been one of the last pupils of the school at Hammersmith, where she felt the strong attraction to the religious life, which led her to the noviciate at York, at the age of sixteen. She had been twelve years in religion when in June, 1792, she wrote to her old friend, Mrs. Pendrill:

I am much obliged to you for your last kind letter; I would have troubled you with an answer before this, but was afraid of putting you to the expense of the postage. I am very sorry the Life of Mary Ward is lost. I directed it to you by Ann

Ford's coach, and Mrs. Banks assures us she sent it ; it is providential we did not send the French one. I have it safe, and will send it to you with an English one like that which is lost, by the first safe opportunity. We visit her tomb every summer. Mr. Douglass has often accompanied us. I do not forget you when I am there, and indeed, dear Madam, if my poor prayers availed, you would be in a very prosperous situation. I have as much confidence in the intercession of Mary Ward, as in any of the uncanonised holy persons I have heard of ; but, when I pray for your dear house, I pray with greater fervour, remembering it was under your roof I first learned to pray to her ; and as *it* did once belong to our Institute, I think it claims her particular protection if she has power in heaven, which, according to her life, we have little reason to doubt of. I have made many enquiries after you, but can get no intelligence from any one. I should be happy, dear Madam, if you would favour me with a letter to inform me how you are. I hope poor Mrs. Dillon is better.

All our community are pretty well. Two of our ancients have been ill, but are better. Since I wrote last, we have got another novice ; she will be clothed on St. Ignatius's day. We shall be then nineteen in community. Two lay-sisters will be professed on our Lady's Nativity. I wish you had as many. Since I came here, we were reduced to ten. In our distress we said the Litany of St. Joseph every day for a year, and his beads nine days before his feast ; we also made the ten Fridays of St. Francis Xavierius, and they have obtained *great things* for us. Miss Gabb, our postulant, had the greatest desire possible to see your house before she came here, and I was very sorry she did not get introduced to you, because I should then have heard from you. We have a French young lady ; she

has been about a year in her noviciate; she is a perfect mistress of the French language, music and drawing, but above all she is an example of humility, recollection and every religious virtue. We have another novice who entered on the Purification; she has been in the house ever since she was six years old. I have indeed examples enough of virtue before me, and I beg your good prayers that they may not be unprofitable. I humbly entreat, dear Madam, you will pardon the length of this scrawl, bad writing, etc. Mr. Chamberlain, Madam Rouby, and all this community unite in best compliments to you, Mrs. Woods, and poor Mrs. Dillon.

Best respects to Bishop Douglas.

I am, etc., etc.

At the time when this letter was written, Hammersmith was in that last stage of decline, at which we have glanced in a previous chapter. York had just weathered the last storms of heretical persecution, and was entering upon a period of comparative tranquillity, not unbroken by trial, it is true, yet more congenial to the growth of religious vocations. The "French young lady," whom Mother Nason mentions, was Charlotte Bonneuil; in the child of the house from "six years old," we recognise Isabella Chalmers; the two lay-sisters awaiting profession, were Sisters Anne Hargitt and Christina Brown. If to these we add Anne Carter, Constan-tia Caley, Martha Hansom, and novices who did not persevere, we shall have before us the noviciate of 1792, under the care of Mother Bishopric.

Among the causes that furthered the gradual

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toleration of Catholics in England, the immigration of the exiled French clergy and religious was undoubtedly one of the chief. York, like other cities and towns, offered a home to many of their number, though nowhere else did they find convent doors open to receive them. As early as 1792, French priests received a welcome and a temporary shelter from Rev. Mother Rouby, whose solicitude extended likewise to their brethren at a distance. It was her custom to secure persons to "watch" travellers and coaches in and near York, and bring her word if they saw foreigners. Vigilance in this foreign search was redoubled, when it was rumoured that houses for Communities of Carmelites and Poor Clares had been found in the North of England, and that the daughters of St. Teresa and St. Clare would pass through York. One autumn evening in 1794, Rev. Mother Rouby's "spies" brought news that a heavy coach, containing foreign ladies very like nuns, was standing at Dringhouses, a suburb of York, about a mile from the Convent. Word was sent to the foreigners to stop at its doors, the Community meanwhile repairing to the parlour to receive them. Out of the coach stepped sweet smiling Carmelites overjoyed to find themselves once more in a religious house. The York nuns wept to see their forlorn, poverty-stricken appearance. Their clothing consisted of whatever they had been able to beg during their flight. One wore a man's hat; another, a huge old pair of priest's

shoes; and, as for colours, their dresses exhibited all the hues of the rainbow. Seeing the tears of their hosts, they said; "Oh! do not cry; we are very happy; we are quite contented; God's Will be done." This York visit, which lasted only a few days, is affectionately chronicled in the annals of Carmel. They had been driven from their home at Lierre in Brabant—a house founded from Antwerp by Mother Margaret Mostyn. From York they went first of all to Auckland near Durham, whence they removed in 1804 to Cocken Hall in the same neighbourhood, and finally in 1830 settled at Carmel House, Darlington, their present abode.

In 1795, the Poor Clares from Rouen came over to England in parties. On their way to Haggerston Castle, Northumberland, where they had been invited by Sir Carnaby Haggerston, they were welcome visitors at the York Convent. Their stay there is thus recorded by the Poor Clare annalist:

Our dear sisters (the Poor Clares from Rouen) remained in London in the furnished house they rented in Somerset Street about four months, during which time they were kindly assisted by several of the Catholic gentry, amongst the rest by Lord Fauconberg who had a sister in the community After trying in vain to meet with a more suitable situation, Sir Carnaby Haggerston, moved with compassion, generously offered them the use of his castle in Northumberland during his own lifetime. Accordingly as soon as possible, they set off, six every day in the public coaches, passed through York, where they

stayed one night with the nuns at the Bar Convent, who were extremely kind. The community all met together in their new home on Christmas Eve 1795.

This Community represented the second filiation from the house of Clarisses founded at Gravelines by Mary Ward, the sister filiations being at Aire and Dunkirk. From Haggerston the Rouen nuns removed in 1807 to Scorton, Yorkshire, where they were joined by their Gravelines sisters, who upon their exile from Belgium had resided in Essex and Hampshire. The Poor Clares of Aire, having spent some time in Oxfordshire and Hampshire, likewise joined the Scorton Community; as did also the Dunkirk Poor Clares, after a residence of twenty years near Worcester. The united Communities remained at Scorton till 1857, when they finally removed to St. Clare's Abbey, Darlington, which thus singly represents the Poor Clare foundation of Mary Ward, and its English offshoots.

The year 1795 also brought to York the Canonesses of the Holy Sepulchre, who had the previous year been driven from Liège. On their arrival in London, Holme Hall in Yorkshire was placed at their disposal by Lord Stourton, and their journey thither is thus described in a sketch of the Order written by one of the religious at New Hall :

The removal into Yorkshire being decided on, it was considered the safest and cheapest way to travel by the mail to York, then proceed in a Postchaise

from York to Holme Hall. The first party, consisting of four choir nuns and two lay-sisters set out about six in the morning, and arrived about nine at night. They drove to the convent at the Bar, and were received with the most friendly hospitality by Mrs. Rouby, the Superioress of that worthy community. They slept, breakfasted, and dined there the following day, and the same amiable reception was experienced in turn by each party on its arrival.

This Community of Canonesses had been founded from Tongres in 1642. In 1797, they removed from Holme Hall to Dean House, near Salisbury, and in 1800 settled at New Hall, near Chelmsford.

In the three exiled Communities that passed through York several of the "Ladies at the Bar" had sisters and other relations, with whom they thus had an altogether unlooked-for meeting. We can imagine the novelty as well as the pleasure of the situation; for novel it undoubtedly was to see companies of religious freely travelling in England, and seeking shelter in a house which less than a score of years before had been menaced with destruction because of its more than suspected religious character.

The year 1795, which was rich in French emigrant visitors, brought its cross in the death of a holy French nun, whom Mother Nason's letter has already introduced to us as a fervent novice. Among the French families who, foreseeing the disastrous consequences of the first revolutionary

outbreak in 1789, emigrated to England in that year, was the father of Charlotte and Volsci de Bonneuil. On his arrival in this country, he placed his daughters at school at "the Bar," in order that they might add a good knowledge of English to their already extensive educational acquirements. In the school, Charlotte, who at her entrance was twenty years of age, and the type of a worldly fashionable young Parisian, not merely laid aside her frivolity, but became a model of virtue, received from God the grace of a religious vocation, and begged to be admitted to the noviciate. From the day she began her religious life, September 8th, 1791, she so earnestly laboured to overcome her naturally high-spirited nature, that her example was a source of great edification to her fellow-novices, who said that her life appeared a perfect copy of the Rule, while her Superiors remarked as her distinguishing traits, strict observance of silence and exact fidelity to duty. It is believed that the efforts she made to overcome herself contributed to shorten her life, which, little more than two years after her profession, ended with a saintly death, on November 30th, 1795. She was a great loss to the Community, both on account of her holy example and her varied accomplishments.

As years went by, the number of French priests in York largely increased. While as a means of support, they gave lessons in various schools and families, they made their head-quarters at the

convent, where one of them, the Rev. Louis Dehenne, had permanently fixed his dwelling. He gave French lessons in the schools, and acted as a daily tutor to the sons of the good citizens of York.

Among the stories handed down in connection with these French guests is the following. One summer, a great number of them wanted shirts. Rev. Mother Rouby bought a quantity of material, and set all hands to work to supply the need. But hands were few and otherwise well filled; and earlier rising than usual was resorted to as a means of lengthening the days. One fine breezy morning, as needles plied busily in the room now used as a study, the workers were alarmed by the sound of the rattling of heavy chains, apparently close to the open windows, which were speedily shut and shuttered against the supposed designers of mischief. Investigation soon proved, however, that the cause of alarm was not of an alarming nature. A prisoner had escaped from the castle before day-break, and was knocking off his chains in a field adjoining the playground, since added to the convent grounds, as St. Mary's garden. Carpet making for the priests, who managed to establish little missions, was another accomplishment of the shirtmakers, who received in acknowledgment several curious specimens of clerical handicraft, among others a *paper vestment*, and many pious figures carved with penknives by the confessors of the Faith in the solitude of the French prisons.

CHAPTER XVII.

Impending Troubles.

[1794—1800.]

OF the communication between the Convent at York and the Mother House at Munich there is not at this period an ample record, like that of an earlier date supplied by Rev. Mother Aspinal's letters. The loss is to be regretted; for the number of admissions to the noviciate, the resumption of the religious habit, and the gradual adoption of the Institute's measure of enclosure, are all points of which the Chief Superior must have been apprised, and which she must have sanctioned. It would be interesting to know from Rev. Mother Rouby herself how these changes were effected. We are not, however, without letters from Munich which throw light on other important points connected with the House at York. The first of these, written in May, 1794, announces the death of Reverend Mother General Hormair, who seems to have been for some time in failing health :

With great affliction we have the honour of an-

nouncing to you the loss we have sustained in the death of our venerable Mother-General. She passed the early part of her religious life in instructing youth, and for twenty-six years was Mistress-General of the school. She died on the 29th of April, having received the rites of Holy Church, in the 77th year of her age, and the 61st since she entered the Institute, whose members have by this catastrophe been deprived of one of the tenderest of mothers. Her illness lasted only eight days, and after an agony of five hours she surrendered her beautiful soul into the Hands of her Creator. We recommend the beloved departed to your suffrages and to those of your dear Community.

Our respected Mother-General appointed as vicaress Madame Ernestine Baronne de Schaffmann, who has been the Superior at Altötting: we are every day expecting her here.

A letter from the Vicaress speedily followed, lamenting the common loss, and notifying to the York Superior, who had a voice in the coming election, the names, "qualities and merits" of the four local Superiors, from among whom it had been decided the new Chief Superior was to be elected. Of the four proposed the Vicaress was the first on the list; and the choice of the electors, confirmed by ecclesiastical authority, placed her at the head of the Institute.

Rightly estimating the troubled state of Europe, and foreseeing that war would probably soon cut off all possibility of communication between England and Bavaria, Reverend Mother Rouby wisely wished some provision to be made for the election of a

Superior at York, in case of her own death during the impending troubles. The Chief Superior appears not to have realised the gravity of the prognostics of continued storms on the political horizon; but wrote, in reply to Reverend Mother Rouby's first letter to her:

After thanking you, as I do sincerely, for all the good wishes expressed in your letter, I must beg of you to continue your prayers for me, that God, Who has charged me with my present office, will enable me to acquit myself of it for His glory and the good of the Institute.

I will endeavour to answer the question you put to me about the election of a Superior, in case of the death of the present one during a time of war, when communication by writing would be interrupted. I confide so much in the mercy of the God of goodness, that I cannot fear He would permit your cherished Community to have the grief of being deprived of so worthy a mother at a time when her charitable cares are most needed. Suppose, however, that such a thing should occur, I hope you will find letters from my predecessor, in which she arranged the mode of electing a Superior, as was done after the death of your late worthy Superior. The distance of place renders it impossible for us to know thoroughly the subjects of your family. Each General Superior trusts to the delicacy of conscience of each one, that she will not be influenced by inclination or human respect. Hence you will now make the election among yourselves, in which all, excepting the novices [and lay sisters] have a vote, for the new Superior; then the ancients will inform the General Superior if the most proper person has been elected; then she will

confirm her, as was done on the last occasion. The deceased Mother General added that every three years you will continue, as heretofore, to ask of the Chief Superior [the reconfirmation of your Superior in her office for three years. This must be done to conform to the spirit of our Institute; it is observed in all our Houses. Mr. Chamberlain understands the whole affair; he will settle any further doubts; so speak to him. As for the rest, have great confidence in the goodness of a God, Who is at the same time our loving Father: He will protect you in all dangers, and will turn from you the evils that menace us. Do not disturb yourself about future events which perhaps will never happen. The God of armies will hear the fervent prayers that are addressed to Him in all parts, and He will give us the peace so ardently desired . . . I am, with esteem and attachment, etc.

It will be remembered that Rev. Mother Aspinall received no lay sisters. This provision was intended to be only temporary; and the admission of lay sisters by her successor has been already noted. Application had therefore to be made to the Chief Superior for some directions about their spiritual duties, which were determined by the following letter from Rev. Mother General Schaffmann, dated September 14th, 1795:

. . . I wish from the depths of my heart, that I could render you some essential service. I am sensibly consoled to hear of the flourishing state of your family, and especially of the zeal of your dear daughters. Be assured, dear Madam, that your Community and all concerning it, are as dear to my

heart as the members of the Community I immediately govern. I congratulate you on the large number of your children, and I beg you will ask our good God that we may have as many. I beg of you to tell me in your next letter where those communities that you harboured, now live.

With regard to the lay sisters, they follow the same Rule and take the same vows as the Community, omitting what is promised about the instruction of youth. They make an hour's meditation daily, when not prevented by indisposition; and instead of the longer Office of our Lady, they say that of the Immaculate Conception . . . Say everything affectionate from me to your dear family, and give my compliments to Mr. Chamberlain; beg of him and them to remember me in their prayers. Continue to me your precious friendship, and believe that I shall be all my life, with great esteem and singular veneration,

Dear Madam and most worthy Superior,

Your very humble servant and friend,

ERNESTINE SCHAFFMANN,

Chief Superior of the Institute of Mary.

In October of 1795, the humble spinet in the chapel was replaced by an organ, and the Community celebrated the silver jubilee of Father Chamberlain's residence among them, with the joy which years of deep gratitude adds to the usual pleasure of such festas. Born in Lancashire, 1727, he entered the English College, Rome, at the age of fifteen, enrolled himself among the children of St. Ignatius a few months later, and in twelve years was a professed Father of the Society. In 1770 he was appointed chaplain at the "York Bar,"

where we have seen his heroic acceptance of the deathblow of the Society of Jesus. Until his sudden death, three months after the celebration of his jubilee, he remained the spiritual Father and guide of the York Community, whom he trained to perfection as much by his saintly example as by his direction and exhortations. He has been described as a "model pastor and spiritual father." Of the justice of this description evidence was found in the lives of his spiritual children, eleven of whom he attended at death. Further evidence yet remains in the manuscript meditations from his hand, for retreats and renovations.

As he enjoyed good health, and was remarkably regular in his habits, his unlooked-for death, on the 16th of January, 1796, was a sad surprise and heavy blow to the nuns. On Friday evening, he had recited the *Bona Mors* prayers in the chapel; on Saturday morning, he was found a corpse in his bed. So tranquil had been the passage of his soul from its earthly tenement, that a pinch of snuff he held between his finger and thumb remained undisturbed. A glance round his room told of his fidelity to the last to the domestic tradition of the sons of St. Ignatius. His meditation book, with the points regularly marked, was lying open on a small table by his bed-side; the pages in Rodríguez on Christian Perfection, which he had intended for his morning's reading, were also marked, and the book was left open. All felt that his death had

been well provided for; though this conviction could not dispel the grief it caused in the house. The Holy Sacrifice was fifteen times offered for him almost immediately, and Masses every January never failed to be said for him, as his anniversary came round.

His successor as chaplain for a few months was Father Francis Howard, S. J., born in May, 1724, admitted a novice at the age of sixteen, professed of four vows, 1758, employed at Lulworth, Richmond, York and Alnwick, where he died March 9th, 1802. He was followed by Father Charles Plowden, S. J., one of a family rich in religious of both sexes. Born at Plowdon, Salop, 1743, he entered the Society at the age of sixteen, was charged with many important missions, witnessed the destruction of the College at Bruges, and for being one of its members was imprisoned from September, 1773, to May, 1774; when he repaired to England; passed thence to Liège, and in 1784 became chaplain at Lulworth. Ten years later, he joined his brethren at Stonyhurst, was the first Master of Novices at Hodder, and sometime in the year 1796 acted as chaplain to the Convent at York, where he had long been a friend, and which he had frequently visited as extraordinary Confessor. For this Community he made a translation of Father Vincent Huby's retreat on the love of God, wrote many spiritual considerations, and a retreat for the children, subsequently often used, until they had

retreats preached. In 1817 Father Plowden was named Provincial, and on his return from Rome in 1821, whither he had been summoned for the election of a General, died suddenly at Jongné, at the age of seventy-nine, and was buried with military honours.

In December, 1796, Father Francis Allain, a French Jesuit, was appointed Confessor to the York Community. No details of his previous life come to hand, but of his labours as a Convent Chaplain, it is recorded that "his holiness, learning and zeal greatly promoted the spiritual welfare of the house, and won the esteem and confidence of its inmates." He returned to France in October, 1800, and died there in 1811.

In July, 1798, God called to Himself the saintly Mother Frances Eastwood, who had been scarcely nine years in religion when she made up her crown, "A treasure of the Community," as an old record calls her, "by her union of solid, sterling piety, with strong practical sense and great talent," she was, on the completion of her own term of probation, entrusted with the care of the noviciate, after having been for some time previously engaged as Procuratrix. During the four years she was Mistress of Novices, four aspirants to religious life were added to their number, and she ended her labours among them, by teaching them how to die. She died after receiving the last rites of Holy Church with the tenderest devotion, and

was sincerely and deeply regretted by the Community.

Her successor in office was Mother Anne Sophie du Rocher, who, within a year, March 31st, 1799, succeeded her likewise in passing through the gates of death. Born in 1767, the horrors of the French Revolution obliged her, in 1794, to emigrate from her home in Brittany, in order to carry out her wish of consecrating herself to God in religion. Directed to York by Providence, she entered its old Convent, as Mother Frances Eastwood's first novice, the same year, and edified the Community by her singular humility and simplicity, virtues which God blessed with the gift of striking discernment in things spiritual. The ardour of her love of God gained for her the name of "Seraph," while the novices, whom she directed shortly before her death, ever after spoke of her with deep reverence and gratitude.

Of the three French ladies who had joined the Community during the last decade of the eighteenth century, two had speedily gained an eternal crown. But to neither of them had the horrors of the revolution brought so large a share of domestic troubles as to Louise Guyon de Beaufort, a native of Brittany. Her father belonged to the old noblesse, and possessed large estates there and in other parts of France. For these reasons, and because of his well-known attachment to the Bourbons, he was marked by the revolution as one

of its victims. Thinking, however, that the outbreak would soon subside, he neglected to adopt any means to secure his personal safety, but as a precautionary measure sent his wife and daughters to pass one summer in England. So little did they anticipate the necessity of a longer stay, that they did not even bring with them any warm clothing. A sudden cessation of news from the father and brother in France made them prolong their residence in London, but they were still in ignorance of the reason why no letters for them arrived. One morning, as Louise was going to Mass, she met a friend, who not imagining that she could be ignorant of what was then well known in the city, accosted her with the words, "My dear friend, I sincerely condole with you in your loss. Oh! your good father to have perished under the guillotine!"

It was life's greatest loss which came upon her thus suddenly; and after being strengthened by the Holy Sacrifice, hers was to be the sad task of breaking the sorrowful tidings to her mother and sister. Her only brother remained near the paternal estates, in the disguise of a miller, to keep an eye upon the property. Deluded by false assurances of the security of their native country, her mother and sister returned to France, whither Louise would have accompanied them, had she not foreseen the impossibility of there following what she had long recognized as a vocation to religion. Hearing from some of the French exiled priests that the

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Institute of Mary at York was more likely to suit her than any of the Communities recently settled in England, or of the Hospitalières to whom she had been at first attracted, she entered the noviceship at the Bar, on the 15th August, 1797, and made her profession in 1799. During her noviciate, her family crosses multiplied, but they served only to fix her heart more entirely upon God, who was Himself her Comforter. Her good mother always wore round her neck a medal of the Sacred Heart of Jesus. Shortly after her return to France, she was seized upon by the blood-thirsty revolutionists, who, finding this medal, abused her for carrying about her the heart of the Bourbon king, and hurried her then and there to the guillotine. Shortly afterwards Louise's brother shared the same fate. The sequel of her history will find its place in a later chapter.

CHAPTER XVIII.

Losses to the Community.

[1800—1810.]

ON Father Allain's return to France in October, 1800, his place as chaplain to the York Community was filled by Father Anthony Plunket, O.P., a religious of the Convent of Bornheim, where he had filled several important offices before being elected Prior in 1792. On the French invasion of the Netherlands in 1794, he fled with his community to England, established the headquarters of the English Dominican Fathers at Carshalton in Surrey, in 1795, and five years later became chaplain to the "Ladies at the Bar," with whom he remained till his death. While in York he was elected Provincial for England by the Chapter of the Order, and filled that post for the usual four years, from 1802 to 1806. His elder brother, Father Albert Plunket, alias Underhill, O.P., is called by Dr. Oliver "the original founder of the Leeds mission," and a slight memoir of him from the pen of Father Aylward, O.P., says that "at the Provincial Council held at Leicester in 1810, he alone stood opposed to the

general despondency, which the misfortunes of the province had brought on the Fathers," that he would not hear of the dissolution of the body, and undertook to prepare youths for the Order. Scarcely however had he got together five young men as a nucleus of the future noviceship, and been named Prior of Hinckley, than he died in 1814. His own work at Leeds and his brother's residence in York, often brought him and other Dominican Fathers to the Convent. Among them was Father Louis Brittain, who having served the Order in many responsible offices, filled that of Provincial from 1814 to 1818. Dr. Oliver writes: "The works of this gifted scholar and divine are well known and appreciated," and the old York annalist may add that among good works of his which are not well known but cordially appreciated, are the merry hearty verses with which for several years he never failed to grace the festas at "the Bar." Good old Mother Bishopric's jubilee in 1803, Sister Talbot's silver Jubilee in 1809, and Rev. Mother Rouby's feast days, are only a few of the many occasions on which he "exerted his muse," as he termed it, to add merriment to the mirthfulness of the old York nuns.

Ten accessions to the Community during the first ten years of the present century show the tide of vocations to be flowing in steadily; yet five names with which we have become familiar will henceforward disappear from our annals.

Among the many losses to the Community that belong to the first decade of the present century, not the least was the death of Mother Mary Dalton, daughter of John Dalton of Thurnham in Lancashire, Esq. Born at the family seat in 1743 and educated at the Bar Convent, whence she passed over to France to perfect herself in French, she entered the Institute at York in May, 1761. As a religious, her work lay chiefly in the schools, where she taught French and ornamental work—two main points in education at that date—and instructed the children excellently how to read Latin. But more important than any mere imparting of knowledge was the influence for good which she exercised over her pupils by whom she was greatly esteemed and loved. Cheerful and graceful in manner, and singularly happy in the difficult art of making unpleasant truths strike home without wounding or estranging hearts, she succeeded in giving the elder girls a life-long realization of the unsatisfactory character of worldly aspirations, and in many cases implanted in their souls a love of religious life, which in later years formed the basis of not a few religious vocations. Her own love of the religious state was of that ardent enthusiastic kind which shows itself everywhere, and is quick to find expression in word. An old record says of Mother Dalton that though all the time of her forty-three year's, life in religion "a martyr to sickness, she ever preserved her natural cheerfulness of temper,

and edified all by her courage and patience." Like good old Mother Davis she had a fancy for making memoranda, and to her quaint notes, scattered here and there on scraps of paper, we are indebted for several interesting reminiscences of the past. She kept up a large correspondence with members of various religious communities abroad, and to this the York Community owes the possession of a book from the Carmelite Convent of St. Denis, which had been used by the saintly Princess Louise; an account of whom from one of her religious sisters was copied by Mother Dalton on the fly-leaf.

Besides her duties in the schools Mother Dalton was charged, on the death of Mother du Rocher, with the office of Mistress of novices; but her failing strength did not allow her to discharge its duties for more than two years; and, before another two years had elapsed, she was completely prostrated by a stroke of paralysis. Her malady, though it impaired her mental faculties, did not affect her intercourse with God. In her half-conscious state her eye still sought her crucifix and her ear caught the accents of prayer, while the scarcely articulate words that fell from her lips spoke to the end of her ardent love of her Divine Saviour and of the religious state. She died October 22nd, 1803.

Two months later the General Superioress writes as follows to Rev. Mother Rouby:

We offered our Communions and other prayers for

the repose of the soul of Madame Dalton, of whose baptismal name we are ignorant. We, in our turn, recommend to your suffrages the souls of those who have died here since I last had the honour of writing to you: namely, on the 22nd October, Mademoiselle Hauge, who was called "Genevieve." She was fifty-five years of age, and had passed thirty-four years in the Institute at Frankfort. At our house in Munich, died on the 30th November Madame Walburga Gecbocke, in the forty-third year of her age, and the twenty-fourth from her entrance into the Institute.

In reply to your enquiries concerning our fasting days, I have the honour of informing you that we fast on the eves of the feasts of the Blessed Virgin, without exception, those that are abolished as well as the others; also we approach the Holy Communion on all the feasts of the Blessed Virgin, even if they have been suppressed or abolished.

The circumstances of the health of Madame Caley afflict me, and we shall pray our good God that, if it be His blessed Will, He will add many years yet to her life.

Please to present to all your dear family, as well as to Monsieur l'Abbé Plunket, my kindest compliments, specially to that nun who wrote to me in your place; I should like to know her name and what office she fills

Begging of you to continue your precious friendship for me, I have the honour to be, etc.

Mother Constantia Caley, who seemed to have been running a race for Heaven with Mother Dalton, was called to her reward a year later. Born in Lincolnshire, in 1762, and educated in the convent school at York, she entered the noviceship

in 1791, and from a holy postulant and fervent novice developed into a saintly religious. Possessing talents of a practical order, she was appointed assistant to the Dispenser and aid to the Mother Assistant. But the duties in which she chiefly excelled were those of Catechist; for she had the gift of imparting religious instruction in a singular degree. She early fell into a lingering decline, to the pains of which were added severe interior trials. Her path to Heaven was the road of aridity and desolation. On her death-bed her soul was still a prey to excessive fear, and during her long agony, the confessor, Father Plunket, many times repeated, "Courage! Constantia, courage!" Courage, indeed, was vouchsafed to her, but no comfort until the moment before death, when a sweet, peaceful smile betokened that eternal sun-light had begun to dawn for one whose way had been in the midst of shadows. She died in January, 1804, in the forty-third year of her age.

During the course of the same year the noviceship was recruited by three noble women, destined to become pillars of support to the Community. These were, Susanna Caley, Mother Constantia's niece, Helen Blundell, and Esmy Corr. But side by side with the consolation which these accessions must have brought, came a trial of an unusual kind; for about this time two young professed members left the house, proceeding shortly afterwards to embrace a strictly cloistered life in other convents.

Mother Teresa Allanson, of whose entrance into religion, at a somewhat advanced age, we have seen Mother Aspinall writing to the Chief Superior, fully justified, during the thirty-three years of religious life which she ended in May, 1805, the opinion then formed of her. She held in succession the offices of Mistress of the Day School, Keeper of Linen, Dispenser, and Assistant, in addition to which she was charged with the direction of the lay sisters and servants in their various employments, for she was remarkable for her aptitude in the management of domestic concerns. Although she had to be wheeled about in an invalid's chair for some years, she continued to hold office till five months before her death. Activity of mind and cheerfulness were conspicuous traits in her character to the last. Wherever she appeared her bright genial smile shed sunshine around. Her death, at the age of eighty, was a singularly joyful one.

One of Mother Dalton's contemporaries in the noviceship, and elder sister to Mother Constantia Caley, Mother Mary Caley, followed them to the grave in March, 1806. She was not gifted, like her younger sister, with striking mental endowments, but was very rich in virtue. Her conspicuous characteristics were simplicity, humility, and tender charity. Her hearty homely cordiality of manner won all hearts, and was an excellent qualification for the office of Infirmarian, which she held for a considerable time. She did good service in the

schools, where she taught the junior classes. Death came to her without warning; a sudden blow deprived her of consciousness, and in a few hours she breathed her last.

In 1809 the Community lost another member by the death of Sister Sabina Stephenson. Educated in Protestantism, she was brought into the Church, in early womanhood, through the influence of her aunt, Mrs. Heneage of Haniton in Lincolnshire. During the twenty-one years of her religious life her unvarying patience under protracted infirmity was a source of edification to all who came in contact with her. Close upon this bereavement came the entrance to the noviceship of five members, of whom we shall have more to relate in the sequel.

Meanwhile Rev. Mother Rouby's years of merit were nearing their close, and perfecting—as is ever the case with the chosen servants of God—the character of her holiness. The ready sympathy and large-hearted charity that made her the natural refuge of the poor, the afflicted, and the distressed, were quickened and intensified as she drew nearer to the end, and from the infirmities of age, became incapacitated from being, as of old, the “ever-present ministering angel,” as one of the exiled French priests was wont to call her. Perhaps, however, she might have been longer spared to the Community, had not the shock of Father Plunket's sudden death accelerated the progress of her malady.

Seemingly in his usual robust health, Father Plunket had said Mass on January 19th, 1810, and though it was an unusually cold, foggy morning, he went out after breakfast, stepping by the way into the day-school, where he said a few kind words to the children, as was his wont, and gave the Mistress 10*l.* to be laid out in clothing for the most needy. He was then providentially joined by his brother, Father Albert Plunket. They had not walked far when Father Anthony, feeling ill, went into the house of an old friend. The doctor called in found him struck down by apoplexy, and declared that all would soon be over. Yet the dying priest was deprived neither of sense nor speech, and was so fully aware of his state that, when his brother offered to give him the Last Blessing, wishing to have it really at the last, he said: "Not yet, brother." Then, after communing for a few moments with God, he added, "Now, brother;" and as the absolving words were ended, his soul passed to the judgment seat of his Divine Master.

It is easy to imagine the consternation of the nuns when the news of this unlooked-for death reached the Convent. On Rev. Mother Rouby it acted as a veritable death-blow. Without a word of warning the facts were bluntly communicated to her as she sat at her writing-table. Some hours later she was found motionless, pen in hand, in the same posture in which she had received the sad tidings; and though she roused herself sufficiently

to appear at Community duties, all saw and felt that she had had her death-warrant. Three months of suffering followed, during which the news of her approaching end brought around her invalid chair in the parlour the French exiled priests whom she had befriended, and who, as they said, "gloried in calling her their mother." Before the close of her life she enjoyed a privilege she had long desired, that of receiving the Holy Viaticum and Extreme Unction before the altar in the chapel. During Holy Week she was strictly imprisoned in her room, and on Easter Monday, April 23rd, immediately after the Community Mass, from which her religious daughters were summoned to her bed-side, she calmly breathed her last with the name of Jesus upon her lips.

A curious incident is related in connection with her death. A tame canary that was kept in her room, began at the moment her agony commenced, to run up and down its cage, flapping its wings and uttering sounds of distress; the moment Rev. Mother's soul passed away, the little bird fell down dead.

It was a sad Paschal time for the Community; for they felt that they had lost a good mother and a saintly superioress. Her funeral presented a singularly touching spectacle. From far and near the exiled French priests came to assist at the solemn dirge and requiem Mass. The chanting of the office was mingled with the sobs of these

venerable confessors of the Faith. They did not attempt to suppress their feelings; but, with all the demonstrativeness of their nation, wept like children, and exclaimed, “ Ah ! we have lost our Mother.” They followed her remains to Holy Trinity churchyard, where they were laid to rest, April 28th, 1810.

Unfortunately no portrait was taken of Rev. Mother Rouby. We have, however, the description of those who lived with her, which represent her as being stout and low of stature, with a fine noble forehead, and a calm benevolent countenance, on which straightforwardness and simplicity were written in unmistakable characters.

One only of her letters has been preserved, which, as it conveys some idea of her manner of intercourse with those whom it was her task to guide, seems to deserve insertion in this little sketch of her superiority. It is dated July, 1803, and was written to Miss Esmy Corr, whose entrance into religion has been recorded above, on the occasion of her application for admission to the Institute, and runs thus :

Although your letters were always dear to me, yet never did I receive one which gave me so much real pleasure and consolation as your last. *Ad majorem Dei gloriam.* I did not answer you immediately, because I thought it proper to recommend the matter to God; now I shall in future look upon you as my dear child in Christ, as those of the community to

whom on these occasions I am obliged to consult for the reception of the members of our Institute, have unanimously and with heart-felt joy and satisfaction admitted you, and most of them your particular friends, Mrs. Allanson, Mrs. Coyney, Mrs. Constantia Caley, and your very humble servant, who is also proud to have a share in your esteem. Mrs. Carter is the mistress of novices, has two under her care, and is likely to have another before it is long, a most amiable girl, but she has not as yet got the leave of her Father, and she is an only daughter, is still in mourning for her dear mother who lived and died like a saint, so, my dear, pray for her, but keep this a secret. You tell me you have not the least regret to leave your friends. Remember, dear child, you have not yet experienced it. St. Teresa herself, when she saw the door of the convent she wished to enter was all in a tremble; you have made as yet but one sacrifice, that of following the good advice of your good and pious director, now you have a much harder task, that of acquainting your mother with your intention. Believe me, you will find it no small task; but have courage. God, Who in His mercy calls you to be His spouse will in His good time inspire your worthy mother to condescend to your wishes; but delay not too long. Prepare yourself by making a novena to the Holy Ghost, to the Mother of God, and to your Angel Guardian; at the end of the novena go to Holy Communion, get sweet Graham to join you, and I will also do the same; Mr. Plunket has said Mass for you. On that day I desired the young ladies to pray particularly for my intention, which I am sure they would do with pleasure. I desired Mr. Dehenne to pray for you, he immediately guessed why you wanted prayers, and seemed quite delighted at the thought. Would you give me leave to tell him. I have drawn you an emblem. I am

sorry it is so ill-done, but I think it will suit you very well, the motto is pretty, but if you follow the sentence it will be still better. Your heart has only got one step, you have more to make before you gain the crown, but fight hard and you will attain it, so will dear Miss Graham, to whom I beg to be kindly remembered. Tell her not to despond, God will in time hear her prayers, and crown her steady perseverance.

Your dear sister has been rather unwell for two or three days, at present she is well and sends her affectionate duty to her dear Mamma, and kind love to you, brothers and sisters. I hope you have received her letter. I drew the little emblem on the letter because I was informed if I did so they would not charge double postage, which I am sure I should be very sorry for, do let me know if they did. I will send you and your sister something by Mrs. Ball. I shall be very sorry to part with the Balls and dear Miss Kelly; we shall have three from Ireland in this place. Miss Weld left our school to-day; she is a sweet girl. You will be glad to hear that the J—— are restored. Mr. Stone is made provincial, and in a few years I hope all will be settled, and that the youth will become better members of society. I hope Mrs. Corr is better, assure her that she has my warmest wishes for her better health, Tell her that her daughter is a good child, and that she looks so well that you can hardly perceive she ever had the small-pox. Messrs. Plunket, Dehenne, Mrs. Coyney and Community unite with me in compliments to Mrs. Corr, and best wishes to you and sister. Write soon and believe me to be more than ever,

My dear Miss Corr,

Your sincere and affectionate friend,
C. ROUBY.

CHAPTER XIX.

[1810—1820.]

Suppression of the Mother-House at Munich.

THE year 1810 opened a new and very important era for the York Convent. The provision made by the General Superioress, on the petition of Rev. Mother Rouby, for directions concerning the election of her successor, in case of continued suspension of communication between York and Munich, left the nuns free to conduct the matter at home, and merely refer the result to the Mother-House for confirmation. Owing to this arrangement the vacant office was filled without the delay which the former method of appointing a superioress had involved; and the votes of the Community placed Mother Elisabeth Coyney at the head of the house, on the 1st of May.

Elisabeth Coyney was the daughter of Dr. Coyney, a physician, younger brother of Edward Coyney, Esquire, of Weston Coyney in Staffordshire. She was born at Holywell, in 1759, and, as we have seen, entered the school in 1770, and the novice-

ship in 1779, ten years before Mother Aspinal's death. During those ten years she was, to quote from an account of her written by a contemporary, "the right hand" of that venerable Superioress, labouring energetically in the schools, and filling successively the posts of sacristan and procuratrix. Mother Aspinal probably foresaw the future destination of the young nun when, on her death-bed, she nominated her Vicaress and so entrusted her with the temporary government of the house. On the accession of Mother Rouby to superiority, the ex-Vicaress was appointed Mistress of Schools. In this office Mother Coyney drew up a set of regulations, directed for the most part towards the maintenance of strict discipline and order, which, in course of time, became identified with "the York system." However little favour that now obsolete system would meet with at the present time, it is certain that it enjoyed a high reputation in its own day, and attained a considerable degree of success. The number of pupils in the school has never been greater than during that period.

Mother Coyney was exceptionally well qualified in many respects to be at the head of an educational establishment. Her gifts of mind were of a high order, and had been carefully cultivated. She excelled particularly in the art of speaking and writing with grace and fluency. This talent gave great force to her communications with those under her care. Her strong point in regard to the in-

struction of youth was thoroughness. She was one of those earnest characters who can do nothing by halves. She never wearied of insisting that a lesson, were its subject only the ABC, should call forth all the resources at the command of the teacher, and that no pains should be spared to make it interesting to the pupil. Thus those branches of knowledge which the curriculum of the period embraced were well and efficiently taught, and solidity became the distinctive mark of education at the "Bar."

To her intellectual superiority was added much personal attractiveness. In her manner and bearing native dignity and good breeding were enhanced by an air of devout recollection which bore witness to her habitual sense of the presence of God. Uncompromising in principle, and possessing force of character sufficient to make her will law, she was a disciplinarian of a somewhat severe type; but it is recorded of her, that her sternness as mistress was counterbalanced by the motherly tenderness she displayed when fulfilling the duties of infirmarian, which she discharged in conjunction with those of her other office. In contrast also with her sterner qualities may be noted the sympathy she invariably manifested towards such as suffered under any disadvantage of fortune. An informant, already quoted, tells us that she "evinced a peculiar predilection for foreigners, orphans and all in distress." Such a woman naturally secured the

reverence of all, and in many cases she exercised an extraordinary influence over the hearts of those committed to her care.

It must be owned that the system she inaugurated lies open to one serious charge. The religious training of the children was conducted on a plan calculated to foster excessive anxiety in spiritual matters, rather than the more salutary spirit of generous and loving devotion. We find, at the period of which we are writing, the strange custom introduced of requiring every child on entering the school to prepare for Holy Communion by a course of exercises extending over many months, and a general confession of her life, even though she had previously been a communicant. Such a method not unnaturally engendered a sad amount of scrupulosity, and the memory of this abuse unfortunately clung to and seriously affected the good name of the house long after the abuse itself had ceased to exist. It would be unfair, however, to attribute to Mother Coyney the origin of the state of things we have described. The source must be traced to causes for which she and her religious sisters are wholly irresponsible.

It is now undisputed matter of history that the influx of French priests into England at the time of the great revolution, brought to English Catholics, together with many inestimable benefits, some taint of the cold hard spirit with which Jansenistic tendencies had for more than a century blighted the

devotion of many among the orthodox children of the Church in France and some of the neighbouring countries. Happily the progress of this plague was not great in our own country. In the York Convent it found a formidable check in devotion to the Sacred Heart of Jesus, firmly planted by the Fathers of the Society of Jesus in the time of Rev. Mother Aspinall, and cherished above all other devotions by Rev. Mother Rouby.

When Mother Coyney exchanged the office of Mistress of schools for that of Superioress, twenty years had added to her experience since the time when she had equally shared with Rev. Mother Rouby the votes of the Community. Having been during those years the confidant and adviser of her predecessor, she was not unfamiliar with the work before her. She entered upon it with her characteristic vigour, combining with it the duties of infirmarian—no light task in a community which, though numbering at her election only ten professed choir-nuns, five novices awaiting profession, and six lay-sisters, was destined to increase, and by several lingering and fatal maladies to afford full scope to Mother Coyney's devotedness in the cause of the sick. She moreover continued for many years to work in the school.

Her zeal as Superioress, it cannot be denied, sometimes exceeded due measure. The testimony of one who ever held her in most affectionate veneration, and who was well qualified to pronounce an

opinion in the matter, admits that "she had to struggle through life with rather a hot temper, and a propensity to act from impulse which often betrayed her into indiscretions," which, our authority goes on to say, "she endeavoured humbly to repair." The calmest character and most deliberate judgment would have found it hard to pursue an undeviating course through the difficult conjuncture of circumstances which beset Mother Coyney's path. It is not therefore surprising if she now and then took a false step.

Passionately in love with religious perfection, and above all things desirous of seeing it flourish in the Community she was called upon to govern, her first care was to proceed with the work already begun of abolishing those provisional deviations from conventual custom, which the peculiar position of the house under the pressure of persecution had rendered necessary in earlier times—establishing in their place the practice of strict regular observance. In the work of reform it is always hard to observe just limits. Mother Coyney, in her craving after an ideal—not in all respects identical with that of the first Mothers of the Congregation—sometimes went wide of the lines marked out by them. Providence happily interposed obstacles to prevent the execution of some of her designs, least consistent with the original plan of the Institute. On the other hand, it must be gratefully acknowledged that she was enabled to carry out many wise

provisions, which have contributed much to the well-being of the house.

The French exiled priests, as is well known, introduced into England many Papal Bulls previously unheard of in the country. It was in this way that about the time of Mother Coyney's accession to superiority the nuns became cognisant of a famous Bull¹ of Benedict XIV., relating to certain points of dispute which had arisen concerning the "Jesuitesses" and the Institute of the English Virgins, and Mary Ward's connection with the latter. Deprived as they then were of the means of intercourse with the Mother-House at Munich, and of the assistance of those who could rightly interpret the text of the Bull, and being, moreover, under the direction of advisers who put a most alarming construction upon it, the Community was seized with a panic. Hitherto they had been accustomed to venerate Mary Ward as the Mother who had initiated their Institute and trained their first sisters. Now they discovered that their filial connection with her, together with the fact of their having had a succession of Jesuit chaplains for upwards of a hundred years, was winning for them the proscribed name of "Jesuitesses;" and that they had become the object of suspicion outside the convent walls, where the circulation of the Bull was giving rise to much

¹ On this subject we refer our readers to Father Coleridge's Introduction to the *Life of Mary Ward*, vol. ii.

strange and injurious fiction. In the trouble thus excited, vigorous measures were resorted to in order to remove all cause of scandal, and prove the untainted loyalty of the house to the Holy See. Every effort was made to obliterate the memory of Mary Ward. Treasured memorials of her were destroyed; books and papers in which mention of her occurred were mutilated or consigned to the flames; and the young members and novices were taught to disclaim all connection with her.

Another result of the panic was a suspension of the relations which had so long subsisted between the Community and the Society of Jesus. To the counsel and support of the Fathers of that Society the House owed its continuance during its early days of peril. But now, we shall find that for thirty years to come the spiritual aid of the Jesuits is no longer sought by the York nuns. That this was owing to caution arising from fear, and not to narrow-minded prejudicé, as has sometimes been supposed, it is pleasing to discover evidence in a very friendly and long-sustained communication by letter with Father Fontaine, S.J.,² one example of whose letters will serve to show the feeling enter-

² John Baptist Fontaine, born in France, 1739, entered the Society of Jesus, 1757, transferred to the English Province on the expulsion of the Jesuits from France, laboured for many years in England, was sometime stationed at Felton, Northumberland, and at Bristol, whence he was driven by the Gordon riots. He rejoined the restored Society, 1814, and died in Paris, 1821.

tained by the Community for the Society, in Mother Coyney's day.

Rev. Mother and all the members of the ever respectable Community at York,—Please to accept my grateful thanks for your kind attention in congratulating with me on the restoration of the Society. I can readily conceive what were your sentiments on hearing with certainty such news. Hearts like yours felt all that such an event promises of good to the honour of the Divine Spouse, to the comfort of His Church, to the saving of souls, and reviving due ideas of religion in minds already so terribly brought to a forgetfulness of it. Truly honourable is it to us, and God grant we may deserve it, to have been the first in the Sovereign Pontiff's thoughts as one of the aids he should call in to help him in repairing so many evils. The manner he did it is, we think, an ample satisfaction for all the aspersions we had undergone, and which brought about the ruin of the Society. If God will consummate His work by helping us to form again into a body considerable enough to answer the purpose, fresh attempts to suppress us will not so easily succeed, at least by slander. Our entire reputation is actually and for ever consigned in the present Bull.

You see, dear sisters in Christ, that God can be relied on never to forsake those who trust in Him to relieve them, and to put an end to their trials some day or other in His good time! Who do you think rejoices most after a severe storm which has been endured? First, those who have fallen victims of fidelity to an ardent love of God. Secondly, those who through the same fidelity and love have never changed, but stood firm to their Divine vocation. Your work has never been interrupted; you continued

it with greater alacrity, as the unhappy times required; God has blessed you in proportion. May His Divine bounty ever protect you and attend you.

Pray remember me to the Charity Sisters.³ If I had an Institute to form, I doubt whether I should trust you with the members of it; there is so much amongst you to engage good hearts which wish to serve God with all their might to remain with you.

In August of the year of Rev. Mother Coyney's election, the Rev. Louis Dehenne, who had provisionally filled the post of chaplain since Father Plunket's death, was succeeded by the Rev. William Croskell. This holy priest, when going through his course of divinity at the English College, Douai, at the outbreak of the French Revolution had, with many of the other inmates of the Seminary, been seized and imprisoned. While in captivity, with charity and humility, never forgotten by his companions, he constituted himself their servant and beggar. When the party was liberated on the death of Robespierre, Mr. Croskell returned to England to complete his course of studies, and on the 18th of April, 1795, was ordained in the Convent chapel at York, together with Dr. John Lingard, the historian. Both before and after his chaplaincy at the Convent, which lasted between ten and eleven years, he served the mission at Linton-on-Ouse.

³ Mrs. Aikenhead, foundress of the Congregation of Irish Sisters of Charity, and her companion, Miss Walsh, who made their noviciate in the York Convent, 1812—1815, as will be related in due course.

He spent the last years of his life at Durham, where his name is still held in veneration. He died in 1838, at the age of seventy. Our limits here forbid us to do more than allude to the asceticism of life and skill in dealing with souls, which caused him to be widely sought after as a spiritual guide. It is hoped that further details of a life so rich in matter for edification may at some future time, be given to the public.

In the annual retreat of Rev. Mother Coyney's election year, the nuns assumed religious names, a practice unknown until that time in the Institute but now followed in all its houses. They likewise began to keep enclosure in so far as to confine themselves to the house and grounds. The long-standing custom of visiting the sick poor was consequently relinquished. Visits to friends in the city, which had been made solely to conceal the religious character of the sisterhood, had been discontinued at an earlier date.

We come now upon a new feature in the Convent's history. Hitherto, since the days of Rev. Mother Bedingfield, there has been no question of extending the field of labour beyond the walls of the old city in which, through so much difficulty, the Institute had held its ground. With the advent of more prosperous days, however, came earnest appeals for assistance from quarters sorely in need of that kind of spiritual succour which it is the office of the Institute to afford. Circumstances

were not so disposed by Providence as to admit of the old tree seeing fresh saplings spring up under its guardianship; it was nevertheless permitted to be an effective instrument in the accomplishment of great works for the glory of God and the good of souls, as we shall presently have occasion to show.

The rude shock to which the spirit and traditions of the Institute had been subjected by the exaggerated interpretation of Pope Benedict's Bull, had rendered Mother Coyney averse to the principle of dependent houses, and in only one instance did she consent, even temporarily, to take into consideration the matter of a new foundation. This was when Father Underhill (Plunket), O.P., urgently requested her to plant a little colony of her nuns in the heart of his mission at Leeds. His representations as to the good which might be done there by religious women, and the danger of fruitlessness threatening his apostolate in consequence of his inability to provide for the good education of his poor children, seem to have excited strong desires in the Community to give him the help he solicited. Mother Coyney was so far moved as to be induced to make a journey to Leeds for the purpose of inspecting the house designed by Father Underhill to be converted into a convent. But, as a venerable sister who has chronicled the event regretfully informs us, "the affair ended with that day's drive."

The next call upon her zeal met with greater

success. She gladly assented when Archbishop Murray applied for the admission of Mary Aikenhead and her companion, Alicia Walsh, to the noviciate, with the view to their being trained for the religious state in preparation for the foundation of the Congregation of Irish Sisters of Charity. Dr. Murray's original plan seems to have been to form a Congregation which might be modelled upon and affiliated to that of the French Sisters of Charity, founded by St. Vincent of Paul. Circumstances, however, led to the abandonment of this design. The Irish Sisters borrowed from the York nuns the Rule of the Institute of Mary, their Constitutions being drawn up in conformity with the spirit of that Rule by Father St. Leger, S.J. The story of *Mary Aikenhead, her Life, her Work and her Friends*, has been told cleverly and with spirit by one of her own countrywomen, who graphically describes the Foundress' successive surroundings and the manifold vicissitudes through which her rising Institute made its way to its present flourishing condition. At this date it numbers at least twenty houses under the central government of a Chief Superior in Dublin.

Mary Aikenhead and her companion remained three years in the York Convent, where they deservedly won a large share in the affection of its inmates. They were happy in having for their novice-mistress one so eminently fitted as Mother Austin Chalmers to implant the true religious spirit

in the hearts of those committed to her guidance; and fortunate in being surrounded by a goodly number of singularly fervent fellow-novices. To the five who had entered before Mother Rouby's death, and who severally joined the Community three years after profession, were added, between 1810 and 1815, Rosetta O'Reilly, Anna Maria Hevey, Sophia Hines, Henrietta Curr, Rose Dunn, Jane Fitzgerald and the lay-sister, Emma White.

Further additions to Mother Austin's family were made before the departure of the Sisters of Charity under circumstances of special interest. Archbishop Murray, having made a wise provision in the interests of his poor by devoting Mary Aikenhead to their service, turned his thoughts to another pressing and ill-supplied requirement of his flock, that of female education among the wealthier classes of society. The means which occurred to him as best fitted to secure the end in view, was the introduction of the Institute of Mary into Ireland. He accordingly wrote a formal petition to Mother Coyney, urging her to send nuns to found a house in Dublin. At the same time he requested that his young friend Frances Ball, a former York pupil, might be received into the noviciate to be prepared to take part in the projected Irish mission. Mother Coyney declined to undertake the foundation, but expressed her willingness to allow Miss Ball to make her noviciate at York under conditions similar to those agreed upon in the case of Miss Aikenhead

and Miss Walsh. With this understanding, the future foundress came to the Convent in 1814. For some years longer, however, Dr. Murray would not abandon the hope that the York Community might eventually be persuaded to adopt his cherished plan. In this he was to be disappointed. For a time, indeed, his project seemed likely to be altogether frustrated. Until the year following her profession, Frances Ball remained the solitary stone to be counted upon for the contemplated building. In that year, 1816, Miss Sheridan offered herself for the work, and entered upon a probation soon cut short by her early death.

Great works for the glory of God are often based upon the failure of human schemes. Thus it was in the great work which Divine Providence willed to accomplish through the agency of Mother Teresa Ball. None would have ventured to predict in the days of her noviciate the glorious career which was her destined path; though it was quite evident to all who knew her then, that hers was a nature gifted in no common degree, and fashioned for the performance of great things. The tradition of her extraordinary fervour in the duties of her holy state, and of the enthusiasm excited in the school by the children's exalted estimate of her sanctity, is still fresh in the home of her early religious life.

Probably the news that two foundresses were under training at the York noviciate had reached the ears of Bishop Cameron, Vicar Apostolic of

the Lowland District of Scotland, and suggested a way to the fulfilment of a design he had long had at heart. Anxious to provide for the efficient education of his young Catholic fellow-countrywomen, he solicited the Superiors of the Convent either to send nuns to his vicariate, or to undertake the training of candidates for the religious state, with a view to their establishing a branch of the Institute in Scotland. The reasons which had led them to refuse compliance with Archbishop Murray's request for Ireland, closed to the Community also the proffered field of labour in the North. The alternative proposal, however, was willingly acceded to. Rosita Mazzoni, a young lady whom Dr. Cameron destined for his projected foundation, was admitted to the noviciate in 1815, a few months before the departure of Mary Aikenhead and her companion. Death, as we shall see, speedily cut short the work thus set on foot.

Meanwhile, important changes regarding the York Convent itself were in contemplation. We have observed Rev. Mother Rouby's anxiety to secure directions from the Chief Superior for the government of the house in England, in case of the anticipated suspension of correspondence with the Mother House, and the Chief Superior's conviction that Mother Rouby's fears were groundless. Unfortunately they proved only too well founded. To the letter apprising the Chief Superior of Rev. Mother Coyney's election in 1810, no answer was

ever received at York. Again and again the nuns in England wrote to Germany, but invariably with the same result. It could not indeed have been otherwise. The armies of the first Napoleon overran Bavaria, and in 1809 the houses of the Institute were ruthlessly broken up. The nuns were scattered abroad, and, with their Institute, declared legally secularised, excepting at the two convents of Augsburg and Altötting, which by some merciful oversight escaped the fate of the others. Of all these troubles the Community at York were almost necessarily ignorant, while the news of Napoleon's movements, which occasionally reached them, filled them with anxiety. So, when at the expiration of Mother Coyney's triennium, she was re-elected to superiority, and the letters notifying the event remained unacknowledged, fears were naturally entertained that the Mother House no longer existed. Then it was that the expediency of placing the Community under the regular jurisdiction of the Northern Vicar Apostolic was proposed, pondered over, and ultimately planned.

The chief advisers of Mother Coyney and her Assistant Mother Chalmers in the matter were the Very Rev. Benedict Rayment, one of the York clergy, and the Rev. Nicholas Gilbert, a French refugee, who for some years acted as extraordinary Confessor to the nuns. With their assistance, a statement of the case was drawn up, and being sent to Rome was laid before Pope Pius VII., then re-

cently restored to his dominions. A Papal rescript, dated June 30th, 1816, accordingly placed the House at York immediately under the Bishop.

As the decision of the Holy See had been based mainly upon the presumed non-existence of the Mother House, Mother Coyney considered it advisable to have all doubts upon this point cleared up with as little delay as possible. She sought, therefore, for a friend who would be willing to visit Munich and sift the matter personally. The mission was undertaken by "the Rev. Mr. Robertson," who was charged with a letter to be delivered to the General Superior, if such a person could be discovered. He had small chance of success if he prosecuted his enquires as a priest, or even as an English gentleman; so in the disguise of a pedlar he went from house to house in Munich, ostensibly to sell his wares, but really to collect news. At last, after leading a pedlar's life for many months, he verified the fact which years of silence had already made a matter of moral certainty to the nuns at York,—the Munich House no longer existed and its religious were dispersed. To one of them the reverend pedlar gave Mother Coyney's letter. The answer which he received and conveyed to England runs thus :

Madame and most gracious Superioress,

After having been deprived for a length of time of the pleasure of receiving intelligence of you, we were delighted to hear from you through Mr.

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Robertson, who reports so well of you. This good news gave us extreme satisfaction. He informed us of the death of Madame Catharine Rouby, your predecessor, for whom we hastened to offer the usual suffrages. I am quite ignorant through what accident your letters have failed to reach us since our suppression, which took place on the 16th August, 1809. Two years later, alas! we lost our dear General Superioress, Ernestine, Baronne de Schaffmann, who died on the 15th October, 1811. Many of our sisters have died during the time that we have lived dispersed in the city. At the period of our suppression we numbered forty-two in community and now we are reduced to twenty-five. We lived in suspense and uncertainty during the last seven years that preceded this catastrophe, and during that time we had much to suffer from every possible kind of trouble. It is now, truly, that we feel the effects of holy poverty, particularly at this season, when all sorts of provisions are enormously dear, and our income is very small. You may judge, Madame, how poorly we are obliged to live. However, we bless God, and rejoice much to hear that your community is flourishing, as are also two of our houses in Bavaria, those of Altötting and Augsburg. To crown our misfortunes, no hope was given us of the survival of these houses when we were suppressed, and now that, as we hear, they are so flourishing, we are too much advanced in age to be employed there. In Austria all the houses of our Institute are not only supported by the Emperor, but have permission, like the two houses in Bavaria, to receive novices. Not long ago at Brixen in the Tyrol, nine persons took the habit on the same day. Be persuaded Madame, that notwithstanding the length of time that has elapsed since we received any news of you, we have not failed to pray to our good God for every individual amongst

you, whether alive or dead. We submit to the Will of God, and hope that He will not abandon us. Our joy and consolation can only be perfect in our eternal Home. If Madame the Superioress will deign to honour me with a letter, I beg of her to send it under the following address. "To Madame Mde. la Baronne de Kostelezky demeurant au Farbergraben, chez Mr. Flechütz."

Be so kind as to send me your address. I have written this as directed by this gentleman, who has greatly obliged me by taking charge of my letter to you. Madame, we recommend ourselves to your benevolent kindness, begging of you to present our compliments to all your ladies. I have the honour to be with great esteem and the highest veneration, Madame and gracious Superioress,

Your very humble and very obedient servant,

FRANCOISE BARONNE DE KOSTELEZKY,

Munich, 16th April, 1817.

The sad tidings thus communicated put an end, however painfully, to the suspense of the Community. It now became their duty to renew their vows according to the change of formulary which the transference of authority made necessary. They did so on the occasion of Bishop Gibson's visitation—the first episcopal visitation of the house ever made—on November 21st, 1818.

In 1816 typhus fever had been brought into the house by a new pupil. Many of the children were attacked by it, one of them died, and it also claimed as its victim Rosita Mazzoni, the young postulant designed to found the Institute in Scotland.

The school, however, quickly recovered from the effects of this trouble, and in the ensuing year numbered as many as eighty children.

Within another twelvemonths, through a singular turn of events, the school lost its mistress, and the Community one of its most valuable members, Mother Chantal de Beaufort. The Abbé Gilbert, for many years the chief adviser of the Superiors of the Convent, had returned to France in 1815. Finding there on all sides scope for works of charity and zeal, and few hands to undertake them, his thoughts turned to Mother Chantal, who, it will be remembered, had entered at York under his direction. He wrote letters to Bishop Gibson, Mother Coyney, and Mother Chantal herself, strongly representing the good that could be done in France by a woman of her qualifications, and urging that her own country had the first claim upon her. His arguments prevailed with the Bishop. Thus supported, the appeal appeared to Mother Chantal and her Superior in the light of a manifestation of the Will of God. The sacrifice was therefore made. To the bitter grief of the whole Community, and to her own great sorrow, this good religious tore herself away from the sisters amongst whom she had found a home for twenty years, and by whom she was singularly beloved for a rare assemblage of noble qualities, but especially for unfailing tender charity. The parting scene is described as heart-rending. Her after life fully justified the good

Abbé's anticipations. Under his direction she headed a religious establishment in Paris, devoted to various works of zeal, among which a Magdalen Asylum was the chief scene of her personal labour. For sixteen years Mother de Beaufort kept up an affectionate correspondence with her old home in England. At the expiration of that time all tidings of her ceased. In all probability, death carried her off before she had time to depute any one to transmit the last intelligence of her to York.

Under Mother Chantal's rule, French became the language of the school at York. Prayers, reading, recreation and nearly all senior classes were conducted in French. This arrangement was adhered to until after Mother Coyney's death.

The year 1818 was made memorable by the reception to the noviciate of Julia Browne, who was destined, twenty-two years later, to be entrusted with the government of the house, and whose name will always be associated with hallowed recollections in the Convent annals. The acquisition of a member whose virtue and talent gave bright promise of future usefulness greatly consoled the Community. They stood sorely in need of such consolation at the time, for during the years whose events are recorded in the present chapter, the ranks of Rev. Mother Coyney's subjects were considerably thinned by death. Her first loss was that of Sister Mary Gertrude Talbot, who died in 1810, in the forty-fifth year of her age and the twenty-

seventh of her religious life. She was a remarkably holy soul. The story of her life may be briefly summed up by saying, that she was a practical lover of the Cross of her Lord. Little more is recorded of her than that to her sufferings, which were many and great, she added the practice of perpetual mortification of self, and persevered in it even amidst the severe pains of her last painful illness, to the great edification of all who attended her. A singularly joyful death crowned her faithful course of penance.

Mother Mary Joseph Nason was next called to her reward. This sister was one of the latest representatives, and a typical one, of the earlier race of York nuns. When a school-girl at Hammersmith, she was attracted to the Institute, and entered the noviciate at York at the age of sixteen. An indefatigable worker, she held various posts, amongst others that of Mistress of the Day School, which she retained during eighteen years. Being exceptionally skilful as a catechist, Rev. Mother Aspinall entrusted her with the religious instruction of both pensioners and day scholars, as well as of the converts and uninstructed Catholics, who were sent to the Convent in large numbers by the clergy.

Her characteristic virtue and predominant passion was zeal for the salvation of souls. No personal sacrifice that could in any degree contribute to that end was looked upon by her as a burden. She hailed with joy the prospect of a foundation in

Leeds, trusting that great things would be done there by the Institute for the greater glory of God. When the project was abandoned, the thought of so much good relinquished, and of souls perishing for want of instruction, preyed grievously upon her spirit, and so affected her health, that, having been of unusually great size, she became in a short space thin and emaciated. Prayer for those whom she had longed to help in a more active way was her only solace during the few months of life that remained to her. She fought valiantly against her pains and increasing weakness, until nature completely gave way. After a very short confinement to the infirmary, a happy death brought her that rest which her zealous labours had so well earned, on the Feast of St. Michael, 29th September, 1812, in the forty-ninth year of her age, and the thirty-second from her entrance into religion. It is said that so long as any one remained in the house who had known Mother Nason, her name was never mentioned without calling forth eulogiums of her lovable character and sterling virtues. Her engaging cordiality of manner, the outward expression of her large-hearted charity, made her as popular with the externs, rich and poor, who came to the Convent, as she was amongst her religious sisters. Those whom she instructed were wont to say that she "commanded" piety with so much force, that it was impossible to withstand her.

Within a few months of this last bereavement

the Community lost one of its younger members, Sister Teresa Atkinson, who died at the age of twenty-three. Though her career in religion was so early cut short, few names, if any, in the convent Obituary are held in greater veneration than that of this holy sister. Some months after her entrance into the noviciate, her extremely delicate health made it evident to the superiors that she would never be equal to the duties of community life. She therefore returned to her family. After her departure, however, Mother Coyney's heart smote her at the thought of depriving one so saintly of the grace of Religious Profession. She felt impelled to write to the dismissed novice, offering to receive her again. The permission was joyfully accepted. Sister Teresa returned to the noviciate, was professed in 1811, and, until her holy death, in 1813, illustrated all religious virtues, but especially the rare virtue of humility for her fellow novices, in a way that made a life-long impression on their minds.

The life of good old Mother Bishoprick, who had reached her eighty-seventh year, and had been a conspicuous member of the Community for sixty-one years, came to a close in March, 1814. When in her prime, she had held the offices of Procuratrix and Mistress of Novices. It is recorded of her that she was "very diligent in the schools, remarkable for humility and exactness in regular observance, and zealous for the preservation of old traditions." Some years before her death she became super-

annuated, in which condition she steadfastly adhered to her old habits of regular observance, but with such strange confusion of ideas in regard to times and places, as to cause a good deal of inconvenience to her sisters, and amusement to the young people in the school.

The death of Sister Mary Bernard Hevey, in 1815, was a blow more keenly felt by the Community than any other trial of the kind experienced at this time. The account handed down to us of this young sister represents her as one of the most highly-gifted members whom the house has ever possessed. A former pupil in the school, she entered the noviciate in her twenty-second year, disengaging herself, not without much reluctance on the part of nature, from an enjoyable life in the gay society of Dublin, where she was the centre of enthusiastic admiration. Great attractiveness of person and manner, and exceptional mental gifts, highly cultivated, were the least admirable of her endowments. Her finely tempered character was so free from all those common forms of weakness that often blemish even the more favoured natures, and shaped itself so perfectly to the requirements of the religious state, that she quickly earned as much veneration in the convent, as she had formerly won admiration in the world. Mother Coyney regarded the young sister as her destined successor, and the whole Community shared in the hope that the interests of the house would one day be com-

mitted to her keeping. These bright expectations, however, were soon dispelled. While devotedly labouring in the school, Sister Mary Bernard was suddenly attacked by a malady which proved to be consumption. For some months she lingered on in a suffering state, her natural joyfulness of spirit increasing as her end drew nigh. In her last moments she exclaimed exultingly: "I never thought it was so sweet to die!" Thus, with a trustful heart, she welcomed death, which came to call her home on the eve of our Blessed Lady's Nativity, September 7th, in the twenty-seventh year of her age. It is said that so sorrowful a scene as her funeral, had not been witnessed in the chapel, since the day when Rev. Mother Rouby's remains were carried to the grave.

Consumption robbed the Community of another of its young members in September, 1818; Sister Anne Baptist Marshall, a sister much esteemed by Superiors, being, as we are told, "ready for anything," and distinguished for remarkable fervour and cheerfulness in the practice of religious obedience. She was accustomed to say that however difficult a work might be, she felt a full assurance of being able to accomplish it, if imposed by obedience. She died after a long and severe illness, in the thirty-first year of her age and the ninth from her entrance into religion.

CHAPTER XX.

A new Era.

WHEN we reach the year 1820, the ancient history of the York Convent seems to give place to the modern, for of those who joined the Community within the next ten years some have not long since passed away, while one venerable religious still remains to connect the present with a past, which was itself connected with the earliest days of the Institute by a chain of not many links.

The record of 1820 and 1821 is one of partings and crosses. The first and not the least trying of these was the death of Sister Mary Gonzaga O'Reilly. Born in 1783 of an ancient Irish family, and early placed at the "York Bar" for education, Rosetta O'Reilly returned home after a few years, a bright, handsome, accomplished girl, and was a favourite in society when in her twenty-eighth year she relinquished its advantages to obey the call which attracted her to the Institute of Mary. During a short career of ten years she displayed that rare capacity for imbibing the religious spirit in fullest measure, so often exemplified among the devoted and

richly-gifted Irish race. Frequent alternations of health and sickness, of high spirits and low, never slackened the ardour of her earnest striving after perfection, or ruffled her unvarying sweetness of manner. So habitual was her recollection of mind, and so well did her exterior manifest the union of her soul with God, that her very appearance suggested holy thoughts. Her presence was powerful for good among the young people, for whom she laboured much, as over and above her better gifts she possessed talents which made her very useful in the school. Highly gifted as a musician, she was organist for several years, and her performances on the harp are said to have been inimitable, so much so, that it was the delight of Bishop Gibson to spend the recreation hour with the nuns, listening to her skilful rendering of favourite pieces. As not unfrequently happens, to prepare her for her eternal union with Himself, God took from her the power to use His gifts. For two or three years before her death Sister Mary Gonzaga was so crippled by rheumatism as to be unable to use her hands. A peculiarly painful consumptive disease of several weeks' duration, completed the work of her purification before death, which released her from her sufferings on the 6th July, 1820, in the thirty-eighth year of her age. So long as the sisters who had been privileged to attend her during her last illness lived, the eminent virtue displayed on her deathbed continued to be a theme of conversation in the Community.

Her decease was followed within seventeen months by that of her cotemporary, Sister Mary Sales Beauregard, the story of whose life has a melancholy interest. Her father was governor of one of the West Indies, where her family held large possessions. Before she was twelve years old she was sent from Paris to the York Convent. Seldom had the nuns been entrusted with the care of a more turbulent child than Leonita Beauregard. A dark-coloured little Indian, she was the terror of her companions in her moments of easily excited fury. But a good heart and deep religious instincts held out a hope that patient careful training would bring about the needed reformation. This hope in time was fully realized, not, however, until sorrow had come with its stern hand to help in the work of chastening the wayward spirit. When she had been some few years at school, her parents wrote, saying that they intended to visit their daughter on their return to Europe. From the date of that communication nothing more was heard of them or of any other member of their family, though frequent enquiries were made concerning them. It is supposed that the vessel in which they sailed for France was wrecked with all its crew and passengers.

In her desolate condition, homeless, destitute, and with the additional affliction of delicate health and personal deformity, poor Leonita called forth all that compassionate tenderness, of which a rich supply lay reserved in Mother Coyney's nature be-

hind her qualities of sterner mould. As Mistress of Schools—for this was before her election to Superiority,—she had ample opportunity of acting a mother's part towards the afflicted orphan. On the completion of her education Leonita continued to reside in the children's quarters. Though of a very pious disposition, it was not until her twenty-sixth year that she sought admission into the noviciate. In religion her distinguishing characteristic was unfailing kindness and tender thoughtfulness for others, which prompted her to be always on the watch for occasions of rendering service, no matter how great the cost to herself. Among the children it was observed that no one showed such delicate tact in dealing with difficult characters as this sister, who had learned by hard experience how to conquer in the strife with nature. Unusual proficiency in arithmetic, great skill in needlework, flower painting, and in the then much renowned "Bar hand-"writing, marked out her special sphere of labour in the schools, where she worked very assiduously up to the time of her last illness. A rapid decline brought her chequered life to a most happy consummation in her thirty-seventh year, December 3rd, 1821.

In the same year the same malady carried off Sister Mary Austin Sheridan, the only professed nun among the little band of three, in training to join Mother Teresa Ball in the Irish foundation. Thus that great work was stamped with the salutary

seal of the Cross on the eve of its formal inauguration. Mother Teresa had now spent seven years of probation in the York noviciate. With only two recently-received novices for fellow-workers, the prospects of her mission looked anything but promising; yet Archbishop Murray was unwilling that the undertaking should be longer delayed, and his three missionaries accordingly left York on the 10th August, 1821, to begin in humblest wise an apostolate destined in a short space to achieve a marvellous success.

The Irish branch of the Institute, besides spreading rapidly in Ireland—where it numbers sixteen houses, thirteen of which are subject to a Chief Superior resident at the Mother-House of Rathfarnham—has been privileged to undertake missionary work in the Colonies. Thus in India it has six houses, in Canada eight, in the Mauritius two, in Gibraltar one, in Australia one, in Africa one. A glorious result of the zeal of good Archbishop Murray and his spiritual daughters! It may be well to remark here that the name of *Loretto Nuns*, by which the religious of the Irish branch of the Institute are generally known, does not, as is commonly supposed, apply to the Congregation as such. It is merely an accidental title, and originated from the fact that Mother Ball's first convent received the name of *Loretto Abbey*, and that most of its off-shoots were similarly named.

On June 2nd, 1821, the venerable Bishop Gibson

went to receive the reward of his long protracted course of labour. He had attained his eighty-fifth year, having worn the mitre from the year 1790, at which date he had been called from the Presidency of the English College, Douai, to succeed his brother, the Right Rev. Matthew Gibson, as Bishop of Acanthus *in partibus* and Vicar Apostolic of the Northern District. His first formal visitation of the Convent is still pleasantly commemorated by the York Community. The event, as we have before remarked, was unprecedented in the annals of the house, and the nuns looked forward to it with no little trepidation. Great was their relief on finding that, so far as they were individually concerned, the dreaded ordeal involved nothing more formidable than to appear in turn before the aged Prelate, who was attended by his Coadjutor, and listen to his fatherly commendations of the well-ordered state of the establishment, and of the exemplary manner in which the Sisterhood performed their duties as "good mothers" to the children confided to their care.

The Right Rev. Thomas Smith, Bishop of Bolina *in partibus*, the Coadjutor just mentioned, succeeded to the Vicariate on the death of Bishop Gibson. During the first few months of his administration, he transferred the Rev. William Croskell to the mission of Linton, and appointed to the Convent chaplaincy the Rev. James Newsham, a zealous pastor, who, for the next fifteen years, unsparingly

devoted his energies to the task of promoting the spiritual and temporal well-being of the Community. From first to last there was not an inmate of the house in whom he did not take a particular kindly interest, and whom he was not anxious to serve as far as his opportunities extended. The power and sweetness of his ministrations to the sick and dying have been put on record with expressions of heart-felt gratitude. Asceticism was his most notable characteristic, but he was also a man of considerable scholarship, and his influence gave a new impetus in the study department. He revised the course of instruction, and a memorial of his labours in the school still exists in a plan of teaching history, which he originated, and which has been adhered to more or less ever since. The *Chronological Chart*, with its accompanying *Abridged Accounts*, which he drew up with much care as the basis of his system, is familiar to York school-girls of past and present generations.

During the course of 1823 the monotony of convent life was varied in a manner more novel than agreeable. On entering the Community-room one morning, the nuns found the windows open and their writing-desks gone. It appeared that robbers had entered during the night and carried off the desks, imagining no doubt that money and valuables would be contained therein. The Community-room in those days was on the ground-floor; it was over looked by the city walls, and the nuns called to

mind that for some days past they had noticed men curiously watching their movements. The thieves were never discovered, but their booty, found scattered about in a field near the Knavesmire, was brought back to the owners, whose loss, on examination, proved to extend no further than the forfeiture of a paper on which one of the sisters had written her "resolutions."

A shock of a more serious nature was inflicted upon the Community in 1824, by the sudden death of one of its members. Sister Mary Magdalen Hodkinson was found one morning in her cell struck by paralysis, speechless and senseless. She died on the following day, September 11th, after receiving Extreme Unction, but without having recovered consciousness. She had entered the Institute at the age of twenty, and was in the twenty-sixth year of her religious life. For twenty years she had held the post of Mistress of the Day School, where her sterling worth and amiable qualities had endeared her both to her pupils and their parents. In community life she was remarkable for simplicity of character and a gracious humility. On the evening that preceded her sudden seizure, during a particularly bright recreation hour, a lively sister had playfully rallied Sister Mary Magdalen on always "beginning to be a saint" and the latter had protested that she was once more on the point of renewing the attempt, and was determined that her fresh efforts should be thoroughly effectual.

This recreation was her last conscious meeting with her sisters, who remembered it with consolation after her death ; and, moreover, took comfort in the thought that she had been wont to approach the Holy Table as though each Communion were to be her last. One of her most cherished practices had been a daily preparation for her passage to eternity, and she never wearied of begging the prayers of others that she might obtain the grace of a happy death. Her end, therefore, though sudden could in no wise be deemed unprovided. She was the last inmate of the Convent whose remains were laid to rest in Holy Trinity Churchyard.

For many years Rev. Mother Coyney had set her heart upon securing a place of burial within the Convent grounds ; and her desire grew stronger, when the practices of the "Resurrection men" gave friends and relatives every reason to fear, that the bodies of those they loved might be disinterred and made over to the surgeons for the purpose of dissection. It was with considerable difficulty, —for the land required was let to a tenant on a long lease—that the coveted ground was obtained in 1825. Mr. Newsham, the Chaplain, with his own hands laid it out and planted its yew trees. The first to find a grave within its precincts, was a little child, one of three orphan sisters whose education and maintenance Mother Coyney had undertaken to provide for. The first among the religious laid to rest there was Mother Coyney herself.

In 1826 a very advantageous purchase was made, which added to the Convent property a field now laid out as "St. Mary's" garden. Together with the field was bought the land lying between the city walls and the convent grounds, only a portion of which, however, has been retained.

We have now reached the last year of Mother Coyney's life. She was advanced in age, and painful infirmities which for years had made her path a daily martyrdom, were increasing to an alarming extent. In the opinion of the medical man who attended her, she was labouring under a complication of maladies which might at any moment cause sudden death. Still her vigour of mind was as fresh as ever, and she governed the house with unflagging energy to the last. Symptoms of additional suffering showed themselves in the autumn, and as winter advanced her state grew more critical. Still, the event had all the effect of an unexpected shock, when on the morning of December 15th, her attendant on approaching her bed found that the end had come. Silently and unperceived death had stolen in, and she lay in her last sleep like a child at rest her hands gently crossed upon her breast and an expression of sweet content upon her beautiful features, that tempered the sorrow of those who came to mourn around her. Knowing how great had been her fear of the judgments of God, they regarded it as a merciful dispensation of Divine Providence that their dear

Superiress had been spared the anxiety of a conscious preparation for death. That death found her with her lamp well trimmed there could be no shadow of doubt. Only the day before she had made her confession and fulfilled the last conditions for gaining the great Jubilee of Pope Leo XII., published in England in 1826. She was in her sixty-eighth year, had been forty-seven years in religion, and sixteen years in Superiority.

The Community possesses a portrait of Rev. Mother Coyney, the history of which we are tempted to give, as it conveys a better notion of the original than the picture itself. The nuns, extremely anxious to secure such a memorial of their revered Mother, ventured to request her to sit to an artist. Her reply was an indignant protest against being "made an ornament for the parlour walls." They had sought to ensure the success of their petition by arming themselves with their Bishop's permission for the coveted boon. But a permission imposed no obligation, and Mother Coyney manifested her displeasure at her daughters' manner of proceeding, as she well knew how to do. Abashed but still determined, they availed themselves of the opportunity which the Visitation of 1825 afforded to induce their Ecclesiastical Superior to exchange his permission for a command. Then the baffled Superiress could not choose but comply. She did so, however, with a doubtful grace, preparing herself for the sittings by covering as much of

her face as decorum would permit. The result must as fully have gratified her own desire not to furnish "an ornament," as it disappointed those who wished to see upon the canvass a permanent reflection of the majestic countenance and the smile so sweet, they said, that it seldom failed to heal the wound inflicted by a severity of manner, which even the most devoted owned was sometimes wont to be excessive.

One more touch may here be added to our sketch of this strongly featured character. It is related of her that in her early days her sense of humour was so keen, that she was in the habit of indulging in immoderate laughter. Following the example of St. Ignatius, however, she so entirely got the better of this propensity, that in her later years, though often seen to be amused, "she was never heard to laugh." The control thus vigorously exercised over self, was not less powerful in regard of others, and it is not surprising that such a Superior left her Community in a state of admirable fervour. Fervour alone, however, was not all that Mother Coyney ambitioned for those subjected to her rule. As the chronicle before quoted quaintly observes: "She made no secret of her preference for those who possessed minds, and she used often to say that she could not endure to see women with childrens' heads on their shoulders."

During her last five years of superiority, Rev. Mother Coyney admitted to the noviciate six

members who persevered to profession. These were, Sister M. Sales Russell, Sister M. Teresa Agar, Sister M. Magdalen Chadwick, Sister M. Gertrude Curr, Sister M. Augustine Taylor, and Sister M. Gonzaga Eiffe. Three among the number, as we shall see, died early deaths, and one only, Sister Mary Magdalen Chadwick, still survives.

CHAPTER XXI.

Close of a Saintly Life.

THERE could be no better proof of the fervent state in which Mother Coyney had left her Community than its unanimous election of Mother Austin Chalmers as her successor. For the claim of the new Superioress to the universal veneration of her sisters rested wholly upon the eminent holiness of her life—holiness of a type severe and solid, presenting none of the external graces that sometimes render virtue captivating to the eyes of nature. In person and manner Mother Austin was singularly unattractive, and, though possessing an ample fund of good sense, and a sound steady judgment, her intellectual endowments and mental culture fell below the ordinary level. Moreover her excessive shrinking from the responsibilities of government bordered upon weakness; but, when this is admitted,

it must be borne in mind that, besides lacking those qualities which had allowed authority to sit with an easy grace upon the shoulders of some of her predecessors, she was now worn down by the weight of nearly three score years—years of unremitting labour, persevered in in spite of many painful infirmities. For a considerable time, indeed, her bodily sufferings had been so severe that she never enjoyed a fair night's rest, and was often unable to take other nourishment than bread and water in small quantities. This and her other disabilities taken into consideration, it would be hard indeed to reproach her with cowardice for losing heart, when her strenuous efforts to evade the burden of superiority proved unavailing.

Her former avocations at least had been calculated to fit her for her new position. In the office of Assistant to the Superioress—which she held by the desire of the Bishop—it had been her duty to take part in all weighty decisions connected with Rev. Mother Coyney's administration, an obligation she discharged in so satisfactory a manner that to her prudent remonstrances was generally ascribed the abandonment of some of that ardent-minded Superior's less judicious plans. During her twenty-one years' direction of the noviciate, she had trained, and won the unlimited confidence of well-nigh all the surviving members of the Community, while her occupations as Procuratrix—in regard of which it is said that her carefulness supplied for the

want of ability—must have provided her with some serviceable experience of business matters. In the knowledge of spiritual things and the science of the saints it would have been hard to find a religious better versed than Mother Austin. Even as a child the extraordinary quickness she displayed in the acquirement of sacred doctrine, in contrast with her limited capacity for other branches of instruction, was matter of astonishment. We may add that those who had been under her guidance have said of her, that when conversing on topics of special devotion, her manner assumed an animated sweetness quite foreign to her on other occasions.

There was however one duty attaching to superiority for which her antecedents had afforded no preparation—the duty, namely, of conversing and corresponding with seculars. For the parlour she had an extreme repugnance, and having seldom been called upon to offer violence to this feeling in earlier days, her attempts to do so in the fifty-sixth year of her age did not meet with much success: the parlour continued to be her purgatory, until increasing ailments dispensed her from the obligation of personal attendance upon her guests. That she did not find herself in her element with people of the world cannot be greatly wondered at, for from the day when, in her sixth year, Sir George Chalmers¹

¹ All that is known of the family of Mother Chalmers comes by an oral tradition which says that her father, an artist, was knighted by George III. for painting a picture which his Majesty greatly

sent his little daughter from Edinburgh to the Bar she had not spent a single night under any but the Convent roof, except when at rare intervals she paid short visits to friends at country-houses in Yorkshire.

The external events which mark the three years of Rev. Mother Austin's administration are not many. Among them the most consoling and noteworthy are the number of conversions in York at this time, effected in great measure, under God, through the instrumentality of Mother Mary Regis Caley, who was for a time literally besieged with applications for religious instruction.

In 1828, however, the high esteem in which the Convent was held by the good people of the city encountered a serious check, for after a visitation of the house by Bishop Penswick in that year, the Convent chapel was closed to the public. The reason of this measure was a simple one. St. Wilfrid's mission in Blake Street could be but inadequately supported when its congregation, having the option of attending the Convent services, availed themselves of this freedom in preference to assisting at the

admired. The memory of this gentleman is kept alive in the Convent by means of a curious relic of the days of persecution, given or bequeathed by him to his daughter:—a small, portable tabernacle, containing a chalice, such as could be easily carried from place to place or hidden by priests in times of danger. The history of this relic would be interesting if the indifference to such matters in former times had not consigned all information on the subject to oblivion.

Mission Church. The nuns, although reluctant to deprive themselves of the means of doing good which the access of externs to the house afforded, seem themselves to have initiated the idea of the change. Great was the odium they incurred in consequence. The withdrawal of a privilege so time-honoured and highly valued, was regarded by rich and poor as a flagrant act of injustice ; and so high did indignation rise, that when shortly afterwards a curious epidemic of stiff necks visited the Convent school, and two young nuns about the same time were prematurely carried off by death, certain devout gossips of the aggrieved party did not hesitate to attribute these calamities to the vengeance of Heaven upon the perverse Sisterhood.

The two members whom report thus represented as the scape-goats of the offending Community, were Sister Mary Austin Taylor and Sister Mary Gonzaga Eiffe. Both had received the habit in 1826. Of the former a contemporary has recorded that she was a "complete Hibernian," meaning that hers was one of those exuberant natures that embrace a measure of talent and humour, high spirits and warm affections, too expansive to be easily confined within the narrow bounds of duty, but which, when so restrained, are fruitful of good results. At school Mary Ann Taylor showed so persistent a tendency to run counter to prescribed regulations, that she lived for the most part under the ban of authority. When, therefore, shortly

after her return home, she applied for admission to the noviciate, Rev. Mother Coyney thought good to withhold her consent. But a constant attraction to the Institute and a second application, after a trial of the religious life in another Convent, finally induced the Superioress to open her doors to the petitioner. During the earlier stage of her noviciate, while she won the admiration of all by her talents, and the affection of all by her lovable traits of character, the frequent ebullitions of an impetuous fancy bid fair to frustrate the purpose of her life. But on the eve of her entrance upon the more serious course of probation, by reception of the habit, the contest between nature and grace came to a crisis, which resulted in a decisive triumph on the side of grace. The following resolution written down at this time, traced out the new path of the young novice:—"I am determined to conquer myself thoroughly and in all that is most difficult and painful." To say that she kept her word unflinchingly to the end, is to describe adequately her short after-life. Two years' heroic striving after perfection was all that God required at her hands. A lingering consumption attacked her before her probationary course was ended, and having been admitted to holy profession on her death-bed, she died most happily on April 22nd 1828, in her twenty-ninth year.

Sister Mary Gonzaga Eiffe, a fellow-countrywoman of Sister Mary Austin, but of a quite opposite temperament, had passed with little delay

from a bright but blameless school-life at the Convent, to the noviciate, where in time, and chiefly through the influence of Sister Mary Austin's example, the gentleness of childhood developed into virtue of a hardier growth. She too was seized upon by consumption during her term of probation, and to her also was vouchsafed the privilege of pronouncing the vows of religion in her last hours. Filled with joy on being thus allowed to consummate her sacrifice, she sweetly surrendered her fresh young life of twenty-one years into the hands of God on the 18th November 1828.

The sorrow of the Community for these early deaths was soothed by the entrance, shortly afterwards, of Sisters Mary Gonzaga Hunter, Mary Catharine Whitechurch, and Mary Bernard Swale ; while the festive celebration of three silver jubilees in 1829, tended to diffuse a little sun-light over the clouded scene. The jubilarians were Mother Mary Aloysia Blundell, Mother Mary Regis Caley, and Mother Mary Ignatia Corr, who from delicate young ladies, of whom it had been predicted that they would speedily break down under the strain of conventual life, had grown into vigorous hard-working religious. But now on the further side of forty, they were charged respectively with the weighty duties of Assistant to the Superioress, Mistress of the Day School, and Mistress of the Boarding School, and they were all three destined to complete half a century in religion.

Of the two first named it may be noted in passing that they gave occasion for the modification of the dress of the Institute as worn by the York nuns. Both were endowed with a considerable share of personal beauty which frequently elicited expressions of enthusiastic admiration from visitors. It was observed that the attractions thus commented upon were enhanced rather than diminished by the religious garb; for the white linen cap worn under the veil, as worn when the habit was reassumed under Rev. Mother Rouby, had a tendency to set off to advantage the charms of a brilliant complexion and symmetry of feature, an effect which by no means commended itself as desirable to the mind of Rev. Mother Coyney. The primitive caps accordingly were laid under condemnation, and replaced by others of a style not likely to incur censure as being too ornamental.

The days of jubilee were quickly succeeded by days of sorrow. Rev. Mother Austin's infirmities had been on the increase from the time of her election, and in the latter half of 1829 the cause of long weary years of suffering discovered itself in the form of a virulent cancer. This terrible disease made the last three months of her life a period of protracted and excruciating agony. She had travelled too long by the way of the Cross to be unprepared now to complete her sacrifice on Calvary. Meek, silent resignation which had always been a distinguishing note of her sanctity, was

more than ever conspicuous in her hour of supreme trial. The dark shadows of her death-bed seem to have been unbroken by those bright gleams of consolation, which often invest with pathetic beauty the closing scenes of less saintly lives than hers. Hers was the heroic love that could bear to drink the cup of pain undiluted. Two sentences which escaped her in her hours of agony—the only words recorded—are the expressions of a deeply afflicted spirit. To her confessor, whose visits—in the spirit of self-sacrifice—she would only consent to receive when necessity required it, she once exclaimed with intense earnestness: “Oh teach your spiritual children how to suffer!” One day, when very near the end, she said to her devoted Infirmarian in the dry way peculiar to her—taking off and holding out her ring of superiority—“Here take this and put it away; you helped to put it on, and you have helped to send me to my grave.”

She went to receive the reward of her faithful life-long service on the 10th February, 1830, in the fifty-ninth year of her age, and the thirty-ninth from her entrance into religion.

CHAPTER XXII.

Joy and Sorrow.

TEN days after the death of Rev. Mother Chalmers, the election of her successor, which was presided over by the Bishop in person, placed the government of the House in the hands of Mother Agnes Dunn, who for several years had filled the office of School-procuratrix, and from the time of Rev. Mother Chalmers' election to superiority had been entrusted with the charge of the Noviciate. It was with unfeigned sorrow that she received the announcement of her election; and in the presence of the assembled Community she earnestly conjured the Bishop to withhold his confirmation of their votes, protesting that the burden would be more than she could bear. His Lordship, however, unmoved by her pleading, proceeded to install her according to the recently prescribed form. Her reluctance to accept the office was founded on no incapacity for the discharge of its duties. On the contrary, her many admirable qualities fully justified the choice of the voters, and there was every prospect that her government would greatly promote

the welfare and happiness of the Community. She was a religious exemplary in the observance of rule, and exact in the performance of all conventual duties. A clear, vigorous, well-trained intellect gave her a special aptitude for the management of business. Of a warm-hearted kindly disposition, there was a frank cordiality, mingled with unassumed dignity, in her dealings with others that inspired confidence and good-will. Towards the young people confided to her care in the noviceship she had acted with true motherly affection, at the same time that her proverbial zeal and ability in maintaining strict regular discipline excited general admiration.

During her ten years of superiority nine members were added to the Community, namely, Sisters Agnes Chadwick, Josephine Walker, Ursula Anderton, Gertrude Willoughby, Euphrasia Dugdale, Augustine Chadwick, Chantal Greenhalgh, choir-sisters, and Anne Dunderdale and Zita Varley, lay-sisters.

The death-roll of the period shows a list of six names, four of which are those of members cut off in early life, for Heaven still continued to claim tithes of the young fruits of promise. The first of these premature deaths occurred in 1832. In this case however it was no unpremeditated sacrifice that was demanded. Sister Mary Bernard Swale, daughter of John Swale of Heslington, Esquire, had been received in 1829, but her health failing,

she was sent home to recruit. While still with her family, the seeds of hereditary consumption discovered themselves and gave her warning of an early grave. All the more eager on this account to devote herself to God in religion, she earnestly begged to be readmitted into the convent, and Superiors yielded their consent with the full recognition that her days were numbered. At her profession on the 31st December, 1831, it was observed that she looked "like an angel marked for Heaven,"—words lightly spoken, but which the event speedily justified, for though the joy of realizing her heart's desire gave her new vigour at the time, in a few weeks she succumbed to the fatal malady, and on the ninth day of the following March, happily departed this life. The account of her last days of preparation for eternity adds a fair leaf to what may be termed the gold letter pages of conventual history. The generous fervour of her short career in religion was all the more remarkable as during her school-days—until late on in her course, when the influence of a well-chosen friend inspired her with a longing after virtue—she had shown an unusual degree of wilfulness and impatience of restraint.

On August 24th, 1834, died the holy and well-beloved lay-sister, Anne Hargitt, whose vocation to religion dated from the last moments of Rev. Mother Aspinall. Anne was at that time a handsome attractive servant in the house, who had till then loved the world too well to think of bidding

farewell to its enjoyments, but as she witnessed the beautiful death of the saintly Superioress, a sudden stroke of grace drew from her the exclamation: "All is just over! what would it all be to her now if she were not the saint she is? And will it not be wisdom in me to live so that I may meet death with the peace and joy I see in her?" Within a year the young girl entered the Community as a lay sister. After labouring diligently at her humble tasks for thirty-nine years the total loss of sight deprived her of the power of continuing her active service. Gradually increasing weakness of the eyes had forewarned her of the impending calamity, and in anticipation of it, she had trained herself to go about the house with her eyes closed. She was not unprepared therefore when the blow came upon her, as it did, suddenly at last. One morning when the caller had lighted her candle as usual and was leaving her cell, Sister Anne called her back and asked her to light it. On being assured that it was burning brightly, the afflicted Sister exclaimed: "The holy Will of God be done, for now I am entirely blind!" With sweet unflinching cheerfulness she bore her heavy cross until, after four years, death came to exchange her blindness for the vision of the Eternal Light.

Sister Teresa Agar, a religious of wonderful simplicity of character, and remarkable for boundless faith in the power of holy obedience, ended on the 10th December her fourteen years of religious life,

during a considerable portion of which term, shattered nerves and physical weakness had condemned her to a state of inactivity.

Sister Mary Agnes Chadwick, one of three sisters who joined the Institute at York, daughters of John Chadwick, Esquire, of Drogheda, was called to her reward after six years of indefatigable labour and heroic virtue in religion, at the age of thirty on the 24th April, 1837.

Her cousin, Sister Mary Augustine Chadwick, died eighteen months later in her thirty-third year. The profession of this Sister six months before her death seemed to have secured to the Community an accomplished member of rare promise. But disease, induced by a serious accident some years previously, soon declared itself, and rapidly developing brought her to the grave on the 10th June, 1839. The 28th day of the same June witnessed the consoling death of Sister Martha Hansom, a lay sister, who had been in religion forty-eight years.

The most notable and interesting of the events belonging to the present stage of our history, is that which gives to the year 1833 an honourable place in the chronology of the Institute, as the date at which the old tree was permitted to take root once again in the soil of Italy. Through a singular train of circumstances, the York branch was called upon to supply sap for the nourishment of the young Italian off-shoot. A great desire had for some time existed at Lodi and other towns of North

Italy, to have an English house of education conducted by nuns. Madame Cosway, a lady who had for many years been at the head of a large and flourishing high-class school in Lodi, was anxious from purely disinterested motives to make it over to a religious community. The Emperor¹ and Empress of Austria, if not actually initiating the movement, had given it their hearty support with the material help of a large house and grounds for the foundation. Two nuns from St. Polten, the Mother-House of the Austrian branch of the Institute, were sent, by the desire of his Imperial Majesty, to set the work on a religious basis, and they were speedily joined by nine choir and six lay sister novices. As the nucleus of an English Congregation, it seemed good to them to look to England for their ultimate form, and having heard much of the "Bar Convent" they requested Madame De Chabannes,² as one of its friends, to write to its Superioress in their behalf.

¹ Francis I.

² Madame De Chabannes was the foundress and first Superioress of the Cistercian Convent at Stape Hill in Dorset. The following interesting account of her career has been kindly supplied by her successor, the present Superioress of Stape Hill.—"Madame De Chabannes with a few of her Community arrived in England in 1800, *en route* for Canada, where she was going to found a house for her houseless Sisterhood. She was professed in the Royal Cistercian Convent of *St. Antoine* in Paris, in 1787, at the age of eighteen. At the epoch of the Revolution 1793, all the Religious houses were suppressed, and their property seized and sold. Madame De Chabannes and her Community were taken prisoners and treated with the utmost cruelty. The day that followed the death of Robespierre was fixed for their martyrdom. His death gave them liberty. Released from their long, cruel imprisonment,

Their formal application for the Rules, Constitutions, and customs of the Institute they entrusted to Signor Molina, who, with his petition, was introduced to the knowledge of the York Community by the Rev. J. Palemon, chaplain at the time to Lady Barbara Ponsonby, at Canford in Dorsetshire, to whom he begged that the papers might be forwarded for transmission to Lodi through the Austrian Ambassador.

On the 16th November, 1833, Madame De Chabannes wrote as requested to Rev. Mother Dunn as follows :—³

It is always with sincere pleasure that I take occa-

they fled from Paris. After unheard of trials and sufferings, they arrived at La Valle Sainte in Switzerland, whence they were again obliged to fly in 1798, as the destruction of the Convent was made certain by the approach of the victorious French armies. Two hundred monks and nuns were cast forth upon the world, and subjected to a perpetual flight amidst the most fearful terrors. They traversed Prussia, Austria, Poland, and the cold regions of Russia, without being able to remain there permanently. At last she (Madame De Chabannes) resolved to seek a home in a foreign land, and came to England with the intention of embarking for Canada. Providence directed otherwise. They arrived in London Docks in 1800, without *one* coin of any kind in their possession. Mr. Wright (the banker) having been informed of their arrival, received them into his house with the greatest charity, and after some time a house was provided for them at Hammersmith where they remained about ten months, until Mr. Weld gave them a small house, etc., on his estate at Burton Green. In 1802 Lord Arundel of Wardour offered them the house and grounds of Stape Hill, which was a Jesuit mission. They took possession of it on the 13th November the same year."

³ This and the following extract from the letters of Madame De Chabannes are translated from the French original .

sion to write to you, but especially is this the case when there is question of the glory of God and the advancement of your holy Institute. Some ladies are possessed of a considerable sum for the foundation of an Institute in Italy. They are anxious to obtain your Rules, being desirous to embrace them. An Italian gentleman has been entrusted with the task of procuring and transmitting them, while I am commissioned to urge a request for them. These ladies are already fifteen in number. You will be surprised, dear Rev. Mother, that a poor Trappistine should have been selected for this business, and, indeed, that I should even have been made acquainted with the good work. The reason is that they know I am in correspondence with you. I have given them great hope that you would send them some members for this foundation; or in case you cannot send any from your own House, that some may be spared from the House of your Institute in Ireland.

On the 2nd December following she wrote again :

A fortnight has passed since I had the pleasure of writing to you by the desire of Monsieur Molina, who was commissioned by those ladies of whom I spoke to you, to petition for your Rule according to which they desire to live, this gentleman having an opportunity of transmitting it to them. My request must have appeared an extraordinary one, as I was unable to mention any names. They have only just been made known to me. I have made answer to these ladies that it will be much better if they themselves enter into correspondence with you, and that I was persuaded that you would grant them all that is needful for the furtherance of their pious design. The address is "Madame Cosway, à Lodi, Italie, en Lombardie."

The large establishment which has been given to them is a donation from the Emperor. This is all, dear Rev. Mother, that I know. . . .

Upon the matter being laid before Bishop Penswick,⁴ he wrote as follows to Rev. Mother Dunn :—

Dear Rev. Mother,—I could not possibly object to such a boon as a light from your candle, since it does not diminish your own, especially as a request is made from a quarter from which nothing is to be apprehended. My opinion is that your *Canons*, planted at Lodi, will tell much more efficiently and lastingly, if the word does not shock you, than did once Bonaparte's sweeping batteries. If gunners are wanted to work them, why not send a detachment from the awkward squad already mustered to be trained at York or Rathfarnham? It would look a little queer if the Commander-in-chief should sink into a drill sergeant, and you cannot well spare any of your subalterns. So much for one topic. . . .

My best wishes to all the Community and believe me with esteem and respect,

Dear Rev. Mother,

Your obedient humble servant,

✠ THOS. PENSWICK.

That the petitions from Lodi received an entirely satisfactory answer from York, is proved by the letters elicited from the Abbé Palemon and Lady Barbara Ponsonby. These are too long for in-

⁴ The Right Rev. Thomas Penswick, born 1772, ordained priest at Ushaw, 1797, consecrated Bishop of Europum *in partibus*, succeeded Bishop Smjth as Vicar Apostolic of the Northern District, 1831, died 1836.

sertion here. Great satisfaction was given by the readiness with which the Rules were sent; but there was much disappointment at the inability of the York nuns to furnish members for the Italian branch of the Institute, as the Lodi Community were wishful to form themselves as nearly as possible on the model of York. In March, 1834, Madame Cosway herself sent to York an account of the steps that had led up to the foundation, expressing the desire of the Lodi nuns to keep up sisterly relations with the House in England, and asking for an account of the first days of the York Community and of its founders.

The Lodi House of the Institute still exists, and though the sisters have been obliged to lay aside the religious habit, their popular appellation of *The English Institute* has so far saved them and their sisters at Biella and Vicenza from feeling the full pressure of the cruel Italian laws against religious.

In 1835, Rev. Mother Dunn enlarged the Convent by the addition of a new wing containing the principal rooms devoted to common use in the community, such as work-room, refectory, noviceship, etc. It is a substantial building, and does credit to the Superior's judgment in practical matters. The apartments are of liberal proportions, well lighted and airy. Much improvement in the health of the younger members followed upon their change to more salubrious quarters than they had previously occupied.

The chronicle of the same year makes grateful

mention of the preservation of the house from threatened destruction by fire. Without venturing to speak of it as having an equally miraculous character with that attributed to a similar preservation at an earlier date, we may at least observe as worthy of attention that though all efforts failed to arrest the flames which had already destroyed an adjoining house, and which a strong west wind was blowing directly upon the Convent, when an *Agnus Dei* was thrown into the burning pile, the wind instantly changed, the Convent was left uninjured, and in a few minutes the fire died out.

The Rev. James Newsham, whose name had been for fifteen years bound up with that of the house, for which he so zealously laboured, was transferred to the mission at Southport in 1837. He was succeeded in the chaplaincy by the Rev. Thomas Pinnington who came to York in February, 1838, and, six months later died suddenly when on his way to visit the Princethorpe nuns whose Chaplain he had formerly been. After a short interval during which the Rev. John Fielding Whitaker discharged the duties of the vacant post, the Community welcomed as their pastor the Rev. Andrew Macartney, an ex-officer of remarkably military mien, who had abandoned the army for the ecclesiastical state in 1820, and had received priestly Orders at Ushaw four years later. He had been fifteen years on the mission at the time of his appointment as Chaplain at the York Convent in August, 1839.

His name introduces us to a gloomy page in our history, for it was his task to assist the Community during a period of trial of a more distressing nature perhaps than any of the troubles that had hitherto assailed the house from the time of its foundation. Rev. Mother Dunn, it seems, had long been in perplexity respecting certain important questions, such as the nature and scope of Episcopal authority over the Houses of the Institute, the limits of her own authority as Superioress, and the validity of the transference of obedience to the Bishop from the Chief Superioress of the Mother House, under whom she had made her vows. How it was that she came, as she did, to draw false conclusions on these points, and to act upon them, it would be both useless and unfair at this distance of time to conjecture. Our duty here is to record simply the external facts of the case which here follow. To obtain information concerning the subjects under dispute, Rev. Mother Dunn went, in 1839, to visit the Mother House of the Institute in Germany, then recently re-established. She was accompanied by Mr. Macartney, who, though he by no means acquiesced in her opinions, was anxious to further in every possible way the solution of her doubts, and unsparing in his efforts to bring affairs to a happy issue. The journey, unfortunately failed of its object. The Superioress on her return was more perplexed than before her departure. Disturbance of mind, aggravated by an extremely suffering state of health, for she was

already beginning to feel the effects of the cancer which some years later caused her death, not unnaturally engendered grave errors in administration, and in August, 1840, by the advice it would seem of her Director she resigned her superiority into the hands of the Bishop.

On retiring from office, she left the House, intending to enter another convent of the Institute, but meeting with obstacles to her design, she returned to York with a view to rejoining her sisters there. Her communications on the subject with the Bishop, however, resulted in her final severance from the Community. Her last days were spent at the Benedictine Convent at Hammersmith—the house which had once belonged to the Institute—where she died on the 5th February, 1849, in her fifty-ninth year.

The departure under such circumstances of a Superioress who had been greatly revered, was, it is needless to say, a heavy blow to the Community. The Bishop deemed it advisable at such a crisis to dispense with the customary election of a successor to the vacant office, and himself chose and appointed as Superioress, Mother Mary Angela Browne, a sister at that time occupying the post of Mistress of Schools.

CHAPTER XXIII.

A Life of Prayer.

THE Bishop's choice of a Superior was one little likely to challenge dissent, except perhaps in a quarter where he himself seemed to apprehend it when he wrote :—

My dear Mother Angela,—In the announcement I here make to you I feel that I am putting your humility and obedience to the greatest possible trial ; still such is my confidence in you, that I do not hesitate to put these your virtues to this severest trial when I inform you that I hereby appoint you Superioress of this Community. I am only afraid that you should not have charity enough to allow you to forgive me ; but whether you do forgive me or not, be assured that I shall at all times be ready to give you in the administration of your office all the advice and assistance in my power. I have written these few lines to prepare you for the announcement which I shall make to the Community to-day.

I am, dear Mother Angela,
With kindest regards and greatest respect,
Your humble and faithful servnt. in J. C.,
✠ JOHN BRIGGS.

The good results which quickly followed upon

this appointment must have exceedingly gratified the Bishop. The new Superioress faced the difficulties that beset her opening path with so much courage, and disentangled them with so much ease, that amongst the astonished Community it was said: "Rev. Mother's Guardian Angel must give her more than ordinary help, and certainly a heavenly hand directs her."

The circumstances of her life up to this time had been so ordered as admirably to prepare her for a position such as she was now called upon to occupy. Nature and grace had both been lavish of solid gifts in her regard, and from her cradle the influences which affected her and the circumstances in which she was placed, were of a kind to foster and call into action her innate resources for good. The daughter of an Irish barrister of good standing in his profession, and whose integrity had passed into a proverb, Julia Browne was born in Dublin, June 12th, 1796, during the troubles of the famous rebellion. She was early deprived of a mother's care, but this loss was soon compensated for, so far as might be, by the affection of the estimable lady who became her step-mother. Five years of school-life well spent at "the Bar," under the direction of the excellent and accomplished Mother Chantal de Beaufort, were followed by a course of training of a not less improving tendency. On her return home at the age of nineteen, Julia found her father reduced to a state of utter helplessness by a stroke

of paralysis. In the thorough whole-hearted way in which through life she responded to every call of duty, the devoted daughter embraced the task that lay before her. Eagerly applying her mind to the study of her father's favourite pursuits, she soon became to him a sort of second self,—making his tastes her own, entertaining him, reading and writing for him, and in a word rendering him every service that an intelligent love could devise.

While mind and heart were thus being matured by the profitable exercise of their powers, her spiritual strength also was daily recruited by the Bread of Life. Frequent Communion was far more rare at that time than in our own day; so to elude the notice that her holy practice was likely to attract, she resorted to the expedient of going to different churches in turn for her daily Mass. She was not long in discerning, as God's Will for her, a call to the religious state in the Institute of Mary. She made known her mind on the subject to her father. But, though he made no opposition to her wishes, she considered it her duty to remain at his side so long as in his suffering state he seemed to need the solace of her presence. It was not until his death, three years after her return from school, that she felt herself free to apply for admission to the York noviciate. The glad reception which she met with there has already been adverted to. We are not told much about her noviceship days; but

the recollection that she had three such women as Rev. Mother Coyney, Mother Austin Chalmers, and Sister Teresa Ball, for Superioress, Novice-Mistress and companion respectively, suggests a good deal. A paper, found among her manuscripts after death, discloses for us the principles upon which she then moulded herself, and from which, as the facts of her after-life bear ample witness, she never deviated. The following are among the resolutions it contains:—

I must act with a view of pleasing God rather than from fear. Having God to glorify, Jesus to imitate, His interests to promote, and His perfections to contemplate, I cannot want for mental occupation. I must give my whole attention to the well performance of the present action, doing it as quietly as I can, leaving the result to God, Whose Will should be my sole object. I must act with an interior spirit, following the attraction that helps me at the present time, but ever inclining to humility, confidence, and union with Jesus Christ. I must be firm and persevering in taking *every* thing from God, in believing it to be for the present time, what is best for me, and loving in it the amiable Will of God, cherishing abjection, subjection, rejection. I must see Jesus in my Superiors and Sisters. Grateful for being allowed to dedicate my whole being to my good God, I must aim at doing so with all the perfection of which my poverty is capable, endeavouring to think, speak, act only for Jesus, in union with Him, with a confiding love, but without fear or constraint, promptly rejecting or not noticing doubts. I must endeavour to die to self, that according to my rule “I may live only to Jesus Christ

Whom I have instead of all things else," and may be in the Hands of God and Superiors as an old man's staff, or as clay in the hands of the potter. I give up all desire of being consulted or having any confidence placed in me, being glad to be cast aside, receiving humbly and so far as I can peaceably, even cordially welcoming, humiliations, contradictions, etc., (unless I aim at this I shall suffer much and commit many faults.) I shall endeavour to act as a simple obedient religious, not meddling even in thought with what is done, but seeking to make Jesus reign over all my thoughts and wishes.

From her entrance Sister Mary Angela was much employed in the School, where her work, in the early part of her course, gave occasion to a trial, which, as she afterwards acknowledged, she felt somewhat keenly. Her eagerness for the progress of her pupils was judged inordinate by her novice-mistress, who therefore strove to confine it within straitened limits. The restraint thus imposed, however, was not of long duration, for when the young sister passed from Noviceship training to the guidance of the Superioress, the rein of repression was at once exchanged for the spur of encouragement by Rev. Mother Coyney, to whom no degree of enthusiasm in the sphere of education could ever appear excessive. In 1830, nine years after her profession, Sister Mary Angela was appointed Mistress of the Schools. Aided during the greater part of her ten years' term of office by the active cooperation of the Chaplain, Mr. Newsham, she laboured indefat-

igably for the improvement of her young charges. Not less earnestly than Mother Coyney at an earlier date, she aimed at securing thoroughness in every branch of teaching. History especially, in which she was remarkably proficient, was cultivated with great spirit. Her religious instructions are said to have been most beautiful and impressive; but here, as in many other instances, her very excellence stood in her way. While some of the elder and wiser girls submitted unreservedly to her influence, the average children regarded her as a being too far removed from the ordinary level of humanity to be made a friend of by them. Yet her saintliness, while it overawed them, commanded their admiration, and bore good fruit in the long run as saintliness must always do.

When called from her post in the schools to undertake the direction of her religious Sisters, she entered a sphere more congenial to her elevation of mind. Yet even in this, as in the former position, it may be said, that in the strength of her virtue lay her weak point. In seeking, as she invariably did, for what was best and highest in itself, she was apt to lose sight of the law of expediency: and while all acknowledged her surpassing excellence, some lovingly complained that her aims for their perfection were pitched a little beyond the compass of their powers. A letter written to her shortly after her installation by her former spiritual guide, the Rev. James Newsham, suggests the idea of a zeal

that stood in need of salutary restraint. It so well repays perusal that it may be quoted without excuse for its length.

You are quite ready to spend yourself and to be spent in labouring for our Lord's children. This tribute you and I must pay to truth. But like old Jethro, I must counsel you to spare yourself very much labour. Never was it more necessary for you to look upon your Divine Model, Jesus, and to study how tranquil, how calm, how lovingly reserved He was in giving verbal lessons during the hours of His Passion and Death. His children and His own people had already had His lessons and were nearly all grievously transgressing these lessons, He held His tongue, He continued to grieve, to love, to suffer, to hold forth His Hands to His Father, and to pay, drop by drop, His Blood, to give His life itself calmly to His Father, His children knowing little about the matter. With all your disposition then to help your children, be ready, as you must be, to bear the burden of each, yet know there is a mode of helping them far more fruitful than that which arises from natural activity of character, from an easy flow of sentiments and volubility of tongue. Yes, do procure from God our Father the heart of a mother, the countenance of a mother, the arms and bosom of a mother, together with the untiring patience of a most affectionate mother. Procure the Heart of Jesus, but forget not also to procure from His Father the sweet patience and reserve of Jesus. Never was the lesson more necessary for you, because you are in danger of giving too much food, which is detrimental, and of taking too heavy a burden upon yourself, which would distract you and draw you to an exterior life of running before the grace of God, which discourages

souls. We are raised to the first place, and it is essential now that we put ourselves the last. 'The last creature of all has reason to go to the kind Father of all, and to ask the Virgin Mother of God to accompany her and to prevail with her Son to go to that Father and to obtain in favour of one quite unworthy, yet a suppliant of Mary, a gift that must astonish the highest Angels. The poorest of the poor is asking for the Holy Ghost. Nothing, nothing else will content her. She has to glorify God by her example, and to lead others to glorify Him, and she knows nothing else will be of any use, so she asks all, and will not be comforted till her prayer be heard. Oh! my dear and much esteemed child, do seek nothing but this heavenly gift; day and night in your prayers, in your Communions ask for this good Spirit. It makes Apostles, Prophets, Superiors, Saints and Angels. Lead all your children patiently and most perseveringly to ask this gift, and whatever befall them, let them adore, submit, and still pray. Do this, and you and they will live and make the progress God designs and wills they should make. I have said a good deal in this letter, and I have asked and continue to ask our dear and beloved Lord to shine forth to you in each word, for it is only His Spirit that can make the waters fruitful. Blessed be your little flock, may God love and cherish each one of them and bless them with such an abundance of His good Spirit as shall render them triumphant over all their enemies and lead them from virtue to virtue, till they behold the God of Gods in Sion. I feel exquisite pleasure in hearing even the name of any of the little ones for whom I once laboured, and wished to lead to the perfection of their state. Accept of the best blessing I can bestow upon you and upon each one under your care.

But if Rev. Mother Angela's zeal was inclined to be over active, it must not for a moment be supposed that she enforced her principles in anything like an aggressive spirit. Her rule was eminently maternal, she was "more than a mother," as some of her children put it. Among her many virtues, charity was always predominant—charity in its highest and widest sense, for, if her tenderness in unfailingly putting the kindest construction upon the doings of others was such, that her children used playfully to upbraid her for giving the credit of good intentions to the evil one, and if her passion for relieving the material wants of her neighbour has sometimes been accused of out-stepping the bounds of prudence, these were only the subordinate phases, the external manifestations of an all-engrossing love of God. An ever-abiding devotion to the Person of our Divine Lord was the life of her life, the element that gave its colour to her every word and act.

This was the secret of the reverence which she paid to all, even the least, in whom she recognised His Sacred image. This too, the secret of her holy appetite for prayer. At all hours of the day she sought for opportunities of satisfying this hunger after the food of her soul; and as her day was a long one, for she reserved to herself the office of Caller, and so rose earlier than the rest of the Community, she was able to secure many a moment for the purpose without encroaching upon her working hours. This characteristic seemed espe-

cially to impress Bishop Briggs. On one occasion when Rev. Mother had left a young sister in the parlour with a charge "to entertain his lordship" while she went, as was her wont, "to say a few prayers," he exclaimed with admiring emphasis, "Did you ever see such a woman for prayer?" A noticeable feature of her piety was its genial, communicative spirit. She was never more happy than when she could engage a sister, with a few spare minutes on hand, to go with her to the garden that they might say the Rosary together there. By this means the young members often received a lesson of earnestness in prayer not easily forgotten. Her children likewise recall with pleasure the peculiarly winning grace of manner with which she responded to their appeals when they had occasion to disturb her in her moments of intercourse with God.

Considering as a whole the picture of this good Superioress, as it lives enshrined in the memories of those who enjoyed the blessing of her guardianship, it presents a not unharmonious contrast—great vigour by the side of exceeding sweetness of character. The heroism of her own self-abnegation and her uncompromising expectation of a like degree of virtue on the part of those under her rule, have a somewhat formidable appearance on the one hand; on the other, the quaint inventiveness of her charity raises a smile, as when, for instance, we find her in the school presiding over an examination, and for the blunders of a pupil whose stupidity

causes her teacher to blush, making the kindly apology, "I think she has *an idea*;" or again, conferring testimonials and rewards, on this one for the dubious merit of doing "a little better," on another for "trying" to do her duty in some department, while a third, when ingenuity has failed to discover any more plausible claim to a recompense, receives a prize "as an encouragement."

From the beginning of her superiority Rev. Mother Angela strenuously sought to secure for the House all the spiritual favours and advantages attainable. Of these the first was the annual solemnization of the *Quarant' Ore*, which began in 1841. Additional days of Communion and Benediction were added to those in the Custom-book; and—a change very profitable and acceptable to the nuns—preached retreats superseded private ones. From the time of Father Chamberlain's death, if not before, the religious had annually made the Spiritual Exercises in common, but for the matter of their meditations and reflections they had been dependent on the written instructions happily left to them by their former chaplains, the Fathers of the Society of Jesus. The preached retreats were first given by the Very Rev. Dr. Gentili, who directed two, during the course of 1843. After that date for nearly twenty years they were conducted by the Fathers of Charity and the Oblates of Mary Immaculate. In 1843 the Month of Mary devotions were introduced.

Of the thirty members whose accession brought joy and hope to the Community during Rev. Mother Angela's term of office, the following thirteen belong to its first ten years: Sisters Teresa Chadwick, Angela Hostage, Bernard Swales, Baptist Salvin, Alphonsa Ball, Austin Harrison, Regis Robinson, Francisca Dunn, Vincent Whitaker, Ignatius Radcliffe, Juliana Martin, and the lay sisters, Winifred Whittham and Rodriga Snowdon. Of course death claimed its own; but between 1840 and 1850 the Community lost only three members,—Mother M. Xaveria Carter, and the lay sisters, M. Christina and Elisabeth Brown,—all three venerable jubilarians, far advanced in years.

The relation of Mother M. Xaveria's eventful life of nearly a hundred years' duration greatly resembles a page of romance. The first marriage of her father, who followed in London the profession of law or medicine—it does not clearly appear which—besides numerous other issue, was blessed on an auspicious day by a trio of babes, of which Anne, our heroine, was one. Such an extremely frail little creature was she at birth, that the prospect of rearing her seemed utterly hopeless, wherefore, according to her own account, the nurses deemed it wise to bestow their care almost exclusively upon her infant contemporaries. The event, however, contradicted anticipations; not only did Anne survive her two companions, but, with one exception, she alone of a family of thirteen lived to

maturity. Losing her mother in infancy the child was put out to nurse, and while still under the guardianship of foster parents, she narrowly escaped a terrible fate. One night the house in which she lived took fire. She awoke almost suffocated. In the bustle and excitement of the occasion no one seemed to think of her. Providence, however, was watching over her. Somehow she made her way downstairs, the flames roaring around her, the smoke well-nigh choking her, and was rescued with difficulty by a man who was busy on the scene of the conflagration. On reaching the street she was carried to a neighbouring house where she was placed in a little crib to await being claimed. While in this situation persons came in, and talking of the accident said that all lives had been saved except that of a little child, who could not be found. To their astonishment a tiny head was here uplifted and a tiny voice exclaimed: "It was me." Our next glimpse of Anne in childhood shows her receiving her first Communion by way of Viaticum from the hand of Bishop Challoner. Again, however, the Angel of Death stayed his uplifted arm. She recovered, and was sent for education to France, where she remained for several years. On her journey homeward she was disconcerted by the intelligence—till then withheld from her—that a youthful step-mother would greet her arrival. Her first impulse was to turn back; but common sense and duty prevailed in the inward struggle that

ensued, and she bravely proceeded to face the dreaded encounter. The conditions of her home-life, however,—the young step-mother was imperious, and occupation was wanting—proved too great a tax upon the endurance of the high spirited girl. She resolved, therefore, to seek out for herself a more pleasant and useful position. With this view she returned to France, and, though well provided for, gladly seized the opportunity which presented itself of entering the family of the famous Marquis de la Fayette as governess to his daughters. Here she won the lasting esteem and friendship of her pupils and of their noble-minded and virtuous mother. She travelled much with this family, and with them witnessed the troubles of the first stages of the French Revolution. Returning to England in 1790, she placed herself under the spiritual direction of the Very Rev. Dr. Brewer, President General of the English Benedictines, entrusting to him the task of selecting the religious Congregation in which she should devote herself to the service of God, as her great desire was to become a nun. While he was still deliberating upon this question, she was asked and consented to be the travelling companion of a young lady who was being sent to school at the “Bar.” Though she had known nothing of the Convent previously, she discovered to her surprise on being taken through the house, that its apartments were identical with those she had seen in a dream a few days before. On her.

making known to her director the good impression made upon her by Mrs. Aspinal and the York Community, he at once decided that she had found her destined home. She accordingly made her application for admission and was received in 1791. As a novice she was remarkable for child-like obedience, a virtue which calls for special admiration in one to whom advanced age—she was between forty and fifty—natural temper, and antecedents must have rendered the restraints of religious discipline peculiarly trying. The same spirit of obedience distinguished her to the end. It is related that on one occasion in her extreme old age her Superioress found her in tears, the cause of which on enquiry proved to be that she thought she had once been wanting in prompt submission to authority.

For six years Mother Xaveria filled the office of Mistress of novices ; she was Mother Assistant sixteen, and Dispenser twenty-four years. She was invaluable in the schools, where a great deal of teaching fell to her share. Much has been said of her delightful companionship as well as of her more substantial merits, among which her deep humility and regularity in religious observance have been specially praised. She continued punctual in the discharge of community duties until the infirmities of age made her a partial inmate of the infirmary within a year or two of her happy death on August 19th 1846, when she was in the fifty-fifth year from her entrance into religion and in the ninety-seventh

of her age—some said ninety-ninth, for the date of her birth was a disputed point.

Sister Mary Christina Brown was one of those eminently holy lay-sisters who are as unseen pillars of support in the Communities blessed by their presence. A pupil in the day school, a servant in the house and then a religious, she did not owe the fund of strong good sense for which she was remarkable to experience of the world. Invariable cheerfulness was another of her characteristics, so that it came to be said "from Sunday morning to Saturday night Christina was always the same, and there was no mistake for whom she worked." No small praise of one who for forty years filled the office of cook, at a time when the school was exceedingly numerous and the Chaplain lived in the house. The secret of her habitual self-sacrifice and unruffled tranquillity lay in her deep humility and abiding sense of the Divine Presence. Till she attained the fifty-sixth year of her religious life, she continued to be, says one of her contemporaries, "ever a model and source of edification." Then at the age of seventy-nine she was called to receive the reward of her labours on the 10th of January 1846.

Sister Mary Elisabeth Brown, sister of the above-named by birth as well as in religion, followed her to the grave on February 15th 1849, in the fifty-third year from her entrance into religion, and the eighty-fifth year of her age. In regard to her holy life

nothing need be added to the testimony of her Superiors who said of her that they had never seen in her the slightest fault; that her observance of rule was most exact, and her obedience and charity striking and constant. The death of a saint was the fitting conclusion of so saint-like a preparation for eternity.

These three sisters were attended on their bed of death by the Rev. John Thompson, whose appointment to the chaplaincy had followed by one year Rev. Mother Angela's nomination to office. The story of this good Pastor's uneventful life, which claims a place here, is told in a few lines. Born August 28th, 1814, at Wycliffe on the Tees, a district in which the old Faith was kept alive all through the persecuting days, and reared in one of those good old Catholic homes whose atmosphere is as pure as that of a religious house, he was sent to Ushaw in his fourteenth year to join, in preparation for the Priesthood, two elder brothers, who, like himself, became afterwards eminently good labourers in the Church's vineyard. He attained considerable success in his studies, though not so much as his talents gave reason to anticipate, owing to the draw-back of constant ill-health. Of his conduct at this period, an old fellow-student, now a dignitary of the Church, writes: "I never knew any one action for which he could be blamed." Ordained priest in December 1839, he was appointed in the following January to the mission of Staley

Bridge, whence on the 18th February, 1841, he was transferred to the York Convent, where, save for the interval of a few months during which he served the mission of Linton upon Ouse, he remained until his happy death, July 17th, 1884. From 1851 to 1880, he had filled the post of Canon Penitentiary of the diocese. It would be hard to do justice to the devotedness with which during the whole of his lengthened pastorate of forty-three years, he put his heart into his work and made the interests of the Community his own, or to over-praise the virtues of his devout sequestered life. His complete isolation from the world, and his unworldly ways were generally attributed to the natural love of retirement of a shy and book-loving man; but those who knew him intimately traced their source to a holy spirit of self-repression and long sustained effort at forming himself according to his standard of what was becoming in his position. No one who had intercourse with him could ever fail to remember what he himself never forgot, his priestly character. He was one of the meekest and kindest of men; but this was not all; those who sought his direction—and it was not only the inmates of the Convent who had recourse to him—found as well as a patient and attentive guide, one exceptionally well versed in spiritual science and skilled in the art of dealing with souls.

While eager for spiritual advantages and admitting fresh members to the Noviciate, Rev.

Mother Angela was far from unmindful of the temporal welfare of the house, which, in spite of the additions successively made to the main building erected by Rev. Mother Aspinal, was not large enough for its increasing family. Until 1845, the Chaplain had generally lived in the Convent; but at that time he began to occupy an adjoining house. The present large day-schools were built, many necessary improvements were made in the boarding school premises; and in 1847 the chapel which had been the joy of Rev. Mother Aspinal's heart was altered, decorated and painted.

Strange as it may appear in these days of incessant holiday-making, no regular vacation was given at the school before 1846. In this the Convent had not been exceptional. "Going home for the holidays" was almost an unheard of thing among our great grandmothers, who were well content to place their children for seven or even nine years in a school which they never left till their school-days were ended. It must not, however, be supposed that the life of a York girl was a dreary routine of "all work and no play," unbroken by any periods of recreation. Christmas as we have seen in an earlier chapter, brought its merry pastimes, and, though the Christmas holidays had been reduced to a few days by Rev. Mother Coyney, and deprived in great measure of their old character, days of recreation were not illiberally sprinkled up and down the year. Of these the chief was

Martinmas, which still continues, as of old, to be celebrated with innocent revels. When the summer vacation became a custom, the number of single holidays began to be very sparse, and has become more so as the half-yearly break in the studies has been more and more extended.

Before closing this chapter it must be noted that in 1841 the old name of "the Bar" was discarded, and that of "St. Mary's Convent" adopted in its stead. Time honoured usage, however, had too firmly rooted the older title, to admit of its becoming all at once obsolete, and though nearly half a century has gone by since the change was made, by many the old Convent is never spoken of otherwise than as "the Bar."

CHAPTER XXIV.

New Undertakings.

THE period of our history we are now about to enter upon is somewhat richer in incident than that we took leave of with the last chapter. Two events make it stand out prominently in the Convent Annals. These are the undertaking by the Community of the poor schools for girls attached to the mission of St. George's parish, York, and the foundation of a branch-house at Scarborough. These works, though permanence was not vouchsafed to them, were at least fruitful sources of good for a time, and are still very dear to the memory of those yet surviving who were connected with them. But of these matters later.

The acquisition of new spiritual privileges of a kind which none knew better than Rev. Mother Angela how to appreciate first claims our attention. In 1850, a Papal Brief granted in perpetuity to the members of the Community plenary indulgences on fourteen feasts in the year to which indulgences are attached, with liberty for the Confessor to commute the ordinary conditions for the sick. A few

years later a second rescript gave the Community the right to celebrate the Feast of the Pure Heart of Mary on the fourth Sunday after Pentecost.

Increase in the schools and in the noviciate continued to be the chief incidents, as during the past ten years. Of the postulants received during the later half of Mother Mary Angela's superiority, twelve Choir-sisters and five Lay-sisters persevered to profession, namely, Sisters Christina Gaynor, Walburga Goldie, Josepha Noble, Paula Dolan, Frances Pope, Germana Noble, Philippa Andrade, Joanna Broadway, Stanislaus Dagnall, Petra Sidgreaves, Antonia Tucker, Agnes Calvert, Dominica Hogarth, Agatha Harrison, Martha Lowe, Margaret Foster, Lucy Doyle. This increase of members made itself all the more noticeable as a domestic event, because the deaths which occurred at this time were few in number.

On January 24th 1855, in the seventy-fifth year of her age and the forty-fifth of her religious life, died Sister Mary Francis Hines, a religious much esteemed for her constant cordial charity and for her patience and resignation under rheumatic and scrofulous affections from which she suffered a martyrdom for many years, and which prevented the exercise of talents of a very high order. Three years after her decease, in 1858, at the age of sixty-six Sister Mary Aloysia Corry received her summons home. During her forty-nine years of religious life she had laboured zealously as a teacher in the

schools, and as Sacristan and Infirmarian. For the last named post she was eminently well fitted, as her store of good gifts included those qualities best calculated to afford solace in suffering. Tender sympathy with suffering under whatever form, made her ingenious in devising means for its relief, and her invariable cheerfulness and self-sacrificing kindness rendered her presence so delightful in the sick-room that it was said the prospect of having such an infirmarian was enough to tempt any one to be ill. The exercise of these reinvigorating arts, however, was not reserved for official use only. They were called into play at every recreation-hour which was thus effectively made to answer its destined end. Always mirthful in season, "fond of play," as she herself expressed it, possessing an inexhaustible fund of anecdote and pithy sayings, her conversation charmed and exhilarated all. As these engaging characteristics were united with the most solid virtues of the religious state, the sorrow caused in the Community by her sudden death was great indeed. She herself had felt a strong presentiment of her approaching end and had therefore made a fervent preparation for it during the three days' retreat preceding the annual renovation of vows on November 21st. On the 1st December she was taken to the infirmary as a precautionary measure, though of dangerous or even serious illness there were no apprehensions. On the morning of the 5th, her infirmarian on going to call her found that death had

been beforehand with her, for the spirit of the sleeper had quietly passed away. Even thus it was still given to Sister Mary Aloysia to cheer the hearts that loved her. A beautiful smile rested on the lifeless features, and those who saw it could not but rejoice in the assurance that she was now gone to receive again in fullest measure the consolation she had so liberally dispensed to others during life.

Although during Rev. Mother Angela's term of office deaths were few and visitations of sickness almost unknown, she had her crosses in the ill-health of several of her nuns. Her own vigorous constitution too, after her first ten years of superiority, began to have experience of infirmity. A severe attack of bronchitis in 1850 deprived her of her voice. In compliance with the wish of her doctor and the infirmarian she consented to try a change of air, and accordingly spent some months of 1851 at the Convent of Westbury on Trym, where she and her companion were entertained with the greatest kindness by the Nuns of the Visitation. Being still, however, unequal to the work of her post, she was prevailed upon in the following year to solicit the hospitality of the Benedictine Nuns at Rugely and of the Sisters of Providence at Loughborough. Both these Communities responded to her application with the utmost cordiality, and rendered her stay amongst them extremely agreeable. This time the change had the desired effect. Soon after her return, Rev.

Mother was able to resume all her duties, and her children who had keenly felt her absence, rejoiced greatly over her restoration. Their joy, however, was damped ere long by the loss of their valued young chaplain, Mr. Thompson, who in consequence of failing health was obliged to abandon his post. During his absence of eight months, while he served the mission of Linton, the Rev. Francis Callibert (now Canon) discharged the duties of the chaplaincy with a zeal and devotedness still held in grateful remembrance.

It was in 1852 that the nuns began their labours at St. George's Schools. St. George's parish was then in the first stage of its organization, under the direction of the Very Rev. Provost Render, Vicar General of the Beverley diocese. It comprised the poorest and most squalid quarters of York, its Catholic population being almost exclusively Irish and of the humblest ranks of life. The task of getting such a mission into working order was an arduous one; but a zealous worker had taken it in hand. Well knowing the necessity of providing efficiently for the education of his children, the Provost had, at the outset, undertaken the building of large schools in spite of insufficient means. With great earnestness he asked for help from the Convent, and Rev. Mother Angela who could never resist an appeal of the kind, gave a considerable sum of money for the work in addition to the services of her nuns, and continued from time to

time to contribute largely towards the maintenance of the schools.

Selection of subjects for the new undertaking was no difficult matter. There was not one in the Community who would not gladly have consented to devote the remainder of her days to so holy and desirable a task. Providence, however, had designated for the work one eminently qualified for it in sending to the Noviceship in 1850 a member whose certificate would secure for the schools a government grant. Associated with her was Sister Mary Xaveria Fitzgerald, about whom, as she has long since passed to her reward, and as we shall have no opportunity of speaking of her later, we may here say a word or two. Contemporary as a novice with the Irish foundresses, she had entered the York Convent with the view of preparing herself to join Mother Aikenhead's Congregation; but before she had been there many months, her attraction for the Institute of Mary became so strong that Archbishop Murray released her from the tacit obligation entered into with the Foundress of the Sisters of Charity, thus leaving her free to follow what she believed to be her vocation to the House at York. There her talents, strong good sense, Irish wit, and unfailing buoyancy of spirits made her as much valued as she had formerly been when one of the world's favourites. The children of the poor were the special objects of her love and zeal; her predilection was for the poorest of the poor, and it was

fully gratified during the eight years she worked at St. George's.

The scene that met her and her companions there on their arrival in 1852 will long be remembered,—a disorderly crowd of wild looking little creatures for the most part bare-footed and bare-headed, squalid and dirty, shouting and screaming, mounting every available projection upon which they could perch themselves,—this was the matter to be formed. The nuns surveyed the scene for a few minutes, and then the Sister in command began to sing. Her deep rich voice acted like magic upon the undisciplined audience. Quickly the little harum-scarums slid down from their perches, and in a few moments they were standing silent and almost motionless around their tuneful instructress, while Sister Mary Xaveria improved the occasion by beginning then and there an elementary religious instruction. From that day the children were gained, the nuns had their way with them and in time with their parents likewise. A very fruitful apostolate was thus opened. The sisters, of course, returned to the Convent every evening; but there was a good deal of truth in the remark that when they left St. George's, St. George's followed them; for the mothers came to the Convent to learn for themselves what they saw their children had been taught to good purpose. Proofs innumerable attested God's blessing upon this portion of the Community's work and rendered it as consoling as

it was interesting. It was continued until the summer of 1874, when it had to be abandoned, as the priest appointed to the mission at that time adopted the system of mixed schools, which the Rule of the Institute would not allow the nuns to superintend. It was with deep regret that they relinquished a post to which they were warmly attached and which had afforded numberless opportunities of furthering the salvation of souls. The poor people of the district too were sorry to lose the nuns with whom they had so long held friendly relations. Many a fervent prayer was said that the void thus made might be filled up; and within the last few months these prayers have found an answer in the establishment of a house of Sisters of Charity in St. George's parish. May God bless and give increase and permanence to their labours! At present their sphere of action is circumscribed by limited resources. It is hoped, however, that increase of members will in course of time, allow them to undertake the mission schools.

A great trial came to the Community in 1856, when Bishop Briggs had his first paralytic seizure. From the time of his consecration in 1833, his interest in the house and in all its inmates, from the Superioress to the youngest child, had been that of a father to whom no matter affecting his children's welfare can appear trivial; and years as they passed by had only served to strengthen the links that bound the Convent to its Bishop. He had made

his home at Fulford, a village in the immediate neighbourhood of York; and when, in 1848, he sold his little property there with many other valuables for the sake of relieving the famine-stricken poor of Ireland, he rented a house in Micklegate within a stone's throw of the Convent. So he was not merely a frequent visitor there, but rather an ever present guardian; and seldom did a week go by without the tall majestic figure of the Bishop being seen either in the Community quarters or in the school, where he allowed the children to treat him with a freedom which was the amazement of new comers. Not only this, for, once or twice in the year, he would have the children to spend a long half-day with him in unconstrained merriment. So reluctant on these occasions were the guests and their venerable entertainer to part company that frequently it was not until after repeated summonses had been sent from the Convent to the Episcopal residence, and conventual hours had been sadly overpassed, that the youthful party returned from the scene of festivity. The Bishop knew the nuns intimately and individually. His illness, therefore, bringing as it did the conviction that his years were now numbered, could not be other than a source of bitter grief.

In 1859 Rev. Mother Angela was induced to undertake a foundation at Scarborough. With this purpose she bought and enlarged a house that had for some years served as a presbytery. A small colony of nuns was sent to take possession under

the direction of Rev. Mother's Assistant, Mother Mary Gertrude Curr, who was charged with the duty of organizing the new establishment. A small school for daily pupils was opened, to which was added later a night-school for the instruction of poor working girls of the congregation. When the little household was fairly settled, Rev. Mother Angela appointed as Superior Mother Mary Alphonsa Ball, a sister who will be mentioned later in connection with a relic of the English Martyr, Venerable Father Edmund Arrowsmith S.J., by means of which she obtained a wonderful cure. Rev. Mother Angela styled her "a perfect religious," a testimony which all who knew her would readily endorse. She was peculiarly well qualified for superiority, and her short tenure of office left bright recollections in the minds of those who enjoyed the advantage of her rule. A remarkably penetrating and enlightened mind, richly stored with knowledge, and great elevation of character which manifested itself outwardly in the singular refinement of her manner and whole bearing, joined to an eminent degree of virtue, gave her an extraordinary ascendancy over those with whom she held close relations, and won for her generally an unusual share of veneration and affection. A letter written to her by Rev. Mother Angela shortly after her appointment to the government of the Scarborough House, gives us some idea of the perfect understanding which existed between these kindred spirits. It deserves

insertion, moreover, as being a fair specimen of Rev. Mother Angela's communications with her subjects. It runs thus :

My beloved Alphonsa,—Your precious note was truly welcome to me and gives as good an account of your dear self as I could have expected. You have had for many years a very rough thorny path to pursue, and although you have now to bear a cross from which you would have shrunk almost with horror some time ago, be convinced that an infinitely loving Lord will powerfully assist you, and, if in His Wisdom He sees it good, will give you greater peace than you have hitherto enjoyed. Let me entreat of you with all the earnestness of an affectionate sister and old mother not to allow yourself to take fright at *anything*. Whatever may occur or may be proposed, let your first care be to calm your mind, which you can do the more easily as, in important matters, the responsibility does not rest with you. The lesson which I transcribe from the great Suso,¹ may assist you, it strikes me much. "*We must trust blindly to God.*" This we have some experience of, and whatever leads us or forces us to distrust, to despise our own judgment and to give up

¹ The following is the extract from the life of Blessed Henry Suso referred to:—"The Blessed Henry Suso asked Blessed Echard, whom he saw overflowing with delights in Heaven, how those repose in God who endeavour here below to please Him by an entire surrender of themselves with true and perfect confidence into the Hands of their Creator. Echard replied: "These are the best beloved; no mind can conceive the happiness they enjoy, immersed in the Divinity." "Tell me," rejoined Suso, "what tends most efficaciously to lead us to this perfect beatitude?" Echard replied: "To renounce self and all creatures, trusting blindly in God, receiving all that happens as coming directly from God, not from the creature, and being sweet with those who pursue us like furious wolves."

completely our own views should on that account be valued. Oh when shall we thoroughly despise ourselves in every way! I am sure that I may send you a thousand loves from all, also heartfelt sympathy. That you may find all in Jesus crucified and in His Sacred *loving* Heart, is the ardent desire of your devoted

M. A.

Three years after its foundation, the Scarborough establishment, proving too great a tax upon the resources of its parent-house, the nuns were recalled to York.

From the time that Bishop Briggs had been struck by paralysis in 1856, he had never been equal to the care of his vast diocese, though he had nominally resumed its administration. Up to the end, however, he continued his familiar relations with the old Convent, where it was clearly recognized that the rapid failure of his powers would very soon result in death. Prepared as they were for this bereavement it came upon them nevertheless with a degree of suddenness on January 4th, 1861,² bringing with it that inexpressibly painful void, which is experienced in the loss of our best friends.

² The Right Rev. John Briggs was born in 1789, educated at Ushaw, and there received priestly Orders 1813, was constituted President of the College 1832. In 1833, he was elevated to the Episcopate with the title of Bishop of Trachis *in partibus*, and appointed Coadjutor to Bishop Penswick with right of succession to the Northern District on the death of the latter which occurred in 1836. On the subsequent division of that Vicariate in 1840, Bishop Briggs became Vicar Apostolic of the district of York. On the re-establishment of the Hierarchy he received the title of Bishop of Beverley.

His successor, Bishop Cornthwaite was not consecrated till November 10th, of the same year, the diocese being administered meanwhile by the Very Rev. Dr. Render its Vicar General.

During the annual retreat of 1862 the Community were surprised and grieved to hear that Rev. Mother Angela had resigned her office. She had now grown old in God's service; for two and twenty years the cares of superiority had pressed upon her; and with her quick discernment she saw that the changes which the new Bishop wished to make in matters of conventual discipline would be more efficiently carried out by a younger hand. Three days after her resignation the votes of the Community, confirmed by the Bishop, placed the government of the house in the hands of Sister Mary Juliana Martin, a young religious, who, first as a child in the school, and afterwards as a subject in religion, had spent the greater part of her life under Mother Mary Angela's care.

Never had the virtue of that venerable Mother shone so brightly as now, when divested of the authority she had so long worthily exercised, she meekly placed herself upon a level with the last and least in the Community, desiring nothing so much as to be humbled, begging, indeed, for humiliations as for the greatest boon that could be bestowed upon her. It seemed like a revival of the early days of the Institute; for what Rev. Mother Paston Bedingfield had written concerning the

conduct of her aunt and predecessor in office, might with equal truth have been repeated by the newly appointed Superioress respecting her whose "burden" she had taken up:—"which was a very heavy one," says Mother Paston, "and mortifying as she made the latter to me by her great humility, which made her that she would show me more respect and submissiveness than any of the most inferior in the house." Still active and energetic, she was employed to her great satisfaction in teaching the Christian Doctrine to poor women and girls sent to the Convent for religious instruction. In 1868 her golden jubilee was celebrated with great rejoicings. Two years after this event a serious fracture caused by a fall so entirely crippled her, that for the four years and seven months of life that remained to her, she was confined to her bed, unable to move without help. This was a painful martyrdom for one whose active habits had survived the enfeeblement of age, but how often is such crucifixion the crowning grace with which God rewards and perfects a life devoted to His service! Prostrate and helpless, her striving after perfection nowise relaxed. Nay, rather it became more ardent as her dissolution drew nearer. Her union with God was continuous, her prayer almost unceasing. Her long wakeful nights of pain were often spent in recommending to God some special need of Holy Church. In her love of regular observance she endeavoured as far

as possible, punctually to observe the community hours of prayer and silence. To the last her old unselfishness and tender considerateness for others were manifest. Even in her agony she expressed her solicitude for those about her, and regretted that the sisters praying round her should miss their recreation on her account. But most admirable, perhaps, of all her virtues was her perfect obedience. She acted towards her Superioress with the simplicity of a little child. "Have I done all that is required of me?" she humbly asked as her last moment drew nigh, and on receiving the truthful answer, "Yes, all," she rejoined: "I should be very unhappy if I thought I had not done all." When the end came those who witnessed it marked a beautiful significance in the circumstances of her death; for at the moment when after long watching her protracted agony the Superioress found courage at last to pronounce the words "Depart, Christian soul," she meekly bowed her head and surrendered her spirit into the Hands of her Maker. It was as though God had willed in this way to give the perfecting touch to a life which so far as human frailty would permit had been faithfully modelled upon His "Who was obedient unto death." Thus holily died on August 25th, 1874, in the seventy-ninth year of her age, and the fifty-fifth of her religious life the tenth Superior of the York Convent, a truly worthy successor of Rev. Mother Frances Bedingfield its saintly Foundress.

CHAPTER XXV.

Approbation of the Institute.

OUR record of the Convent history must now be brought to a close. The occurrences of recent years cannot be viewed in their true proportions until removed further from us; and to carry a detailed account to greater length would obviously be to intrude upon the sacred ground of domestic privacy. Two events, however, belonging to a later period than that chronicled in the last chapter have a more than common interest, and their omission would deprive our narrative of one of its most significant pages. These are the Papal Approbation of the Institute, and the Bicentenary of the York Community.

An early chapter has explained how, and under what circumstances, the Approbation of the Institute was sought for but denied at the beginning of the last century. At that time it was not in accordance with the discipline of the Church to approve Congregations of simple vows, and for that reason alone, as Pope Benedict XIV. declared in his Bull, *Quamvis justo*, his predecessor Pope Clement XI.

while approving its Rule had withheld his approbation of the Institute itself. In modern times, however, the discipline of the Church in such matters had undergone a change. Numerous Congregations similar in constitution to the Institute had been recently approved by the Holy See, while as to their rule they had been required to adopt one amongst those that had already received Apostolic Confirmation. The "English Virgins," then, stood in an exceptional and anomalous position among Congregations of simple vows. Their rule had been approved, while to the Institute itself such approval was wanting; and, as it was evidently owing to its antiquity alone that it did not possess an advantage enjoyed by kindred Congregations of more modern origin, there was good reason to hope that the favour once denied might under changed conditions be conceded. Very earnestly therefore did the Superioress of the York Convent, Rev. Mother Juliana Martin, hope and pray that so desirable an object might be attained. She did not, however, see her way towards proceeding actively in the matter until in 1876, Father John Morris of the Society of Jesus, one of the best friends of the Institute, took the case in hand and so skilfully directed it, that to him, under God, its successful issue must be mainly attributed.

In September, 1877, a petition was addressed by the Superioress and Community of the York Convent, to his Holiness Pope Pius IX. of blessed

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memory, begging the favour of Apostolic Approbation and Confirmation of the Institute, urging in support of the request the change in the discipline of the Church alluded to above. The petition was accompanied by commendatory letters from the Bishop of Beverley, the Right Rev. Dr. Cornthwaite, and the Bishop of Rodiopolis, Vicar Apostolic of Patna, the Ecclesiastical Superior of some of the Houses of the Institute, filiations of Rathfarnham, established in India. The York Community, understanding that the usual proceeding of the Holy See is to require testimonial letters from the Bishop of every diocese in which there exists a community belonging to the religious Congregation which applies for approbation, had invited their Sisters in the various countries where the Institute had taken root to adopt the same course that they themselves were pursuing. In consequence, however, of the persecution to which the Church was subjected at that time in Germany, and of diffidence as to the result of the petition in other quarters, none but the Houses of the Vicariate of Patna had thought it prudent to acquiesce in the proposal. All were, nevertheless, equally entitled to the benefit conferred, when, with a facility and promptitude which excited general surprise, the Holy Father, by a decree of the Sacred Congregation of Propaganda, dated February 15th, 1877, granted his solemn Approbation and Confirmation of the Institute. The Bishop of Beverley, to whom the

Decree was forwarded, published it in the chapel of the York Convent on the feast of St. Joseph, March 19th. Its authorised translation runs thus:—

*Decree of Approbation and Confirmation of the Institute
of the Blessed Virgin Mary.*

Whereas the Religious of the Congregation of the Blessed Virgin Mary, otherwise called the English Virgins, have petitioned the Holy Father Pius IX., by Divine Providence Pope, that he would by his Apostolic authority, graciously deign to approve and to confirm the Institute which they profess, the Rule of which has been already approved by Clement XI. of pious memory, by Letters Apostolic in form of Brief in the year 1703: And whereas the Right Reverend Fathers, their Lordships the Bishop of Beverley and the Bishop of Rodiopolis, Vicar Apostolic of Patna in the East Indies, have most earnestly supported the prayer of the Petitioners, and have most highly commended the Institute and its work:

Wherefore His Holiness, on the advice of their Eminences the Cardinals of the S. Congregation de Propaganda Fide, who on the 29th of January, 1877, maturely weighed the Petition of the Sisters of the Blessed Virgin Mary, on the report of the undersigned pro-Secretary of the said S. Congregation, on the 4th of February of the same year, graciously approved and confirmed the said Institute, and ordered this present decree to be expedited.

Given at Rome, at the office of the said S. Congregation of Propaganda this 15th day of February, 1877.

AL. CARDINAL FRANCHI, *Pref.*
J. B. AGNOZZI, *Secr.*

The joy and thankfulness with which this favour was received can be rightly measured only by an appreciation of the ardour with which it had been desired and prayed for, the suffering and disappointment incurred in seeking it, and the trials and difficulties occasioned by the want of it, from the moment when the Institute, under the auspices of the blessing of Christ's Vicar, first embarked on its perilous career. To communicate the glad tidings of the Papal Approbation to all who had a right to share its privileges, was the gratifying task of the York nuns: and a very consoling contrast is here suggested between the largely extended circuit to be made by the Decree of Pope Pius, and the narrower limits which had circumscribed the range of Pope Clement's Brief of Approval. In 1703, the Institute numbered only seven Houses; in 1877 the eldest branch of the Congregation of which the Nymphenburg House is the centre, possessed sixty-four convents in Bavaria alone, while it had three "Mission Houses" in Wallachia, five in India, and a promising filiation in England. In Prussia and Darmstadt there were at least six Houses, in Austria and Hungary eleven, in Italy three, while the Irish branch, whose dependencies we have already enumerated, had given offshoots to every continent.

Assuredly no brighter augury than the newly contracted bond of union with the Holy See could have ushered in the third century of the York

Community's existence. Thus when 1880 brought round its fourth golden jubilee, its members were well disposed to celebrate the event in a spirit of thankful triumph, although the intervening period had witnessed a visitation of fever such as the House had never before experienced, and from the blighting effects of which it has scarcely yet recovered. The festival was inaugurated on the evening of the 22nd of November by a beautiful discourse from the Bishop of the diocese who drew a contrast between the first and last years of the two centuries they were taking leave of—the persecution, proscription, and ignominy of the former, the liberty, peace, and honour of the latter; and very deeply were the hearts of his hearers moved when after feelingly dwelling upon the holy lives of the early members of the Community, especially upon their heroic trust in God which had secured God's blessing on their labours, his Lordship added: "What has grown may decay, what has flourished may wither. The stability of the past was in its exact observance of rule, and the constant, energetic, and fervent resolution and prayer to advance in virtue. . . . Thus you must do, if you would die with the joy that the Institute is still flourishing, that you have done nothing to check, much less injure, its growth, and in the hope that it will go on living and flourishing after you. Around this Lord of love, gathered in peace, as your sisters were gathered in fear and trembling, bring your thanks for the past, your hopes for the future, and the

prayer that you may each do your work in your own souls, and contribute your share to the progress of God's work in others, in and through the Institute."

The tenour of these words would have assured the Religious, if assurance had been needed, that in their Bishop they possessed a Father as zealous for the best interests of the House, as any among the long line of holy Prelates who during the two past centuries had been its faithful guardians. A more fervent *Te Deum* than that which followed his Lordship's discourse had probably never been intoned in the Convent chapel since the day when Rev. Mother Aspinall and her little flock first poured forth their gratitude to God within its newly-reared walls; and never, certainly, had its little sanctuary presented a more imposing scene than when on the following morning a long procession of clergy in which their Lordships the Bishops of Leeds, Hexham, and Liverpool took rank, entered for the celebration of High Mass, at which the Bishop of Leeds pontificated. The sermon on this occasion was preached by the late revered Bishop Chadwick who chose for his text the words of St. Paul to the Philippians: "Rejoice in the Lord always, and again I say rejoice," and embodied in his discourse a sketch of the Convent's history, resting with peculiar tenderness on the signal protection which St. Michael had so wonderfully extended to the House in its days of peril.

The clerical guests, between thirty and forty in number, who were expected to take part in the

festivities had nearly all arrived in time to assist at this morning's function. The rest, amongst whom was the Bishop of Middlesborough, came in at a later hour, and their presence lent additional solemnity to the celebration of High Mass on the following day. On this occasion, in the absence of Bishop Hedley who had been expected to preach, the Very Rev. Canon Motler delivered an eloquent discourse on the appropriate subject of Christian education. One of the religious ceremonies of this second day consisted in the exposition of the valuable relics in the possession of the Community.

Repasts and pastimes in jubilee fashion filled in the festive programme. To the children was allotted the task of supplying entertainment to the clerical guests on the first and second day, and to a gathering of secular friends on the third; and to borrow the words of a Reverend member of the company, who published a little notice of the festival a few days later. "What with recitations, and tableaux, and a concert—in which their music shone to great advantage—and the performance of a Calderonic drama, in very good verse indeed, and with beautiful songs interspersed, the young ladies certainly did a great deal to help to make their visitors wish that, if possible, the centenary might come more than once in their lives." But these matters and several other items in the programme, since they lack the charm of antiquity that lent attractiveness to the account of similar rejoicings in the good old days

of yore, may be dismissed with a passing allusion, while we stop to note with pleasure that the great Archangel, but for whose good services the festival could not have been, received a fitting tribute of gratitude on the morning of its closing day. A procession in his honour was made in the Convent grounds, ordered in accordance with the old tradition of the House—the youngest child in the school walking first, carrying the picture of St. Michael before which Rev. Mother Bedingfield made her memorable vow. Never, in former times, however, had such a procession included in its ranks four mitred Prelates. At the lower end of the playground the procession halted, and their Lordships each blessed and planted a tree in memory of the occasion, to replace some of the old lime trees, lately decayed, which had been planted by good Father Cavendish S.J., at the beginning of the eighteenth century.

The religious part of the Bicentenary celebration being concluded under St. Michael's auspices, the Right Rev. and Rev. visitors bade the Community farewell, leaving behind them cherished memories of kindly interest shown in the Convent's welfare, of animating words of encouragement, and of many fervent blessings invoked upon the House, which, if endorsed in Heaven, will have secured to its future generations of religious no less faithful than the generations of its past, in labouring for the honour and glory of God.

CHAPTER XXVI.

Convent Relics.

A privilege, which amongst others the York Community especially esteems, is the possession of several very valuable relics. It would seem that the house in former times, on account of its position as one of the very few religious establishments in the country, and a chief centre of Catholicism in the north of England, was regarded as a peculiarly suitable depository for sacred things. Hence many persons bestowed during their life time or bequeathed at death relics for which they wished to secure safe custody and continued veneration.

The collection of such treasures now in possession of the Community comprises small portions of the manger of Bethlehem, of the Pillar of the Scourging, of the Crown of Thorns, and of the Purple Garment worn by our Divine Saviour in Pilate's house, a fragment of the veil of our Blessed Lady, with a considerable number of other less important relics. But the most precious of all—the great treasure of the house—is a singularly large relic of the True Cross. This relic is enclosed in a pectoral cross of

the patriarchal form, having two cross bars or transoms. It measures five and a quarter inches long and about three quarters of an inch broad and thick : the transoms are one and a half and one and one eighth long respectively. The cross is made of thin silver plate gilt, chased with scroll work on the front and back. On the sides of the stem is the following inscription in three lines of Italic text :

Reliquias Smæ. Crucis D.N. Jesu Christi in theca hac argentea deaurata formæ Crucis Hierosolymitæ inclusas Arnulphus Patriarcha Hierosolymitanus dono dedit D. Sherlæo Armigero ut præmium eximiæ eius virtutis quam in expugnatione Smæ. Civitatis ostendit. A.D. 1099. Quas ipse ut maximum thesaurum suæ familiæ reliquit.

The relics which it contains and which seem to fill it completely, are sealed with a seal which was employed by the Chapter of St. Omers during the vacancy of the see for five years after the death of Bishop Christophe de France, A. D. 1657 to 1662. This seal exhibiting a shield of arms, three fircones upon a crosier, with the whole surrounded by the inscription : S. EPATVS AVDO. VAC. (*Sigillum Episcopatus Audomari vacantis*), seems to determine the time when the inscription *Reliquias Smæ. Crucis etc.*, was engraved on the sides of the pectoral cross. Probably at the same time certain repairs were made; for the lowest joint of the back is chased with scroll-work very different from the rest and certainly much later.

Strange to say the period at which this treasure came into the possession of the Community is unknown. Many of their documents are lost, and this loss they suppose to have occurred during a time when certain important offices in the house were held by a sister whom the infirmities of old age rendered unequal to their duties. Of this the nuns are certain, that if the relic had been in the house during the superiority of Rev. Mother Aspinal, who died in 1789, she would not have failed to record it; and their conviction gains colour from the fact that mention is often made in their records of a small relic of the Holy Cross in a silver shrine, from 1695 or 6,—when Rev. Mother Bedingfield, warned that the Convent was in imminent danger of destruction, sent it for security to a Catholic friend, Mrs. Gage, who kept it for several years and then returned it,—down to the time of Rev. Mother Rouby, whilst of this far more important relic there is no notice whatever.

We must now, for a moment, turn our attention from the patriarchal relic to a smaller one of the Holy Cross preserved in the Convent, the history of which throws some light upon the other, as will appear by and by. This relic is enclosed in a silver reliquary which contains also relics of St. Ignatius Loyola and St. Francis Xavier; and has the authentication of François de Valbelle, Bishop of St. Omers from 1708 to 1727. It was committed to the keeping of the Community, under a specified

trust by the Rev. Father Thomas Lawson, S.J. in 1792. Together with the reliquary two written statements were placed in the hands of Rev. Mother Rouby, one of which faithfully corresponds word for word with one written and signed by Father Thomas Lawson, great uncle of the above mentioned, dated 29th December, 1736, declaring that he had procured the authentication of these relics in a silver reliquary sealed by the Bishop of St. Omers. The other is a translation in part of the inscription on the patriarchal reliquary, and was doubtless an equally faithful transcript of another document varying only in orthography. But in the document which should correspond to this there is the remarkable variation "silver-gilt Jerusalem Cross for silver-gilt case." The writing is certainly much more modern than in Father Lawson's accompanying certificate; and whereas his paper, written at Watten, has a French water-mark, this is water-marked with the arms of England as borne from 1714 to 1801. We may conclude then, that the first paper writing given to Rev. Mother Rouby, and acknowledged by her is lost, and that this is a copy made to supply its place, after the Community had obtained possession of the Patriarchal Cross.

This paper at any rate affords evidence that the lesser relic was taken from the greater one; and that most probably at the time of its authentication at St. Omers.

To return to the Patriarchal relic. So long as the

Community possessed no deeds to prove its authenticity, it could not be exposed to public veneration. Many ecclesiastics, and among them his Eminence Cardinal Wiseman, on seeing the relic, were of opinion that its authentication could be effected. Their assurances led Rev. Mother Martin to hope that the possibility might be realized ; she was at a loss, however, to know what steps to take in order to secure her object. The means to its attainment unexpectedly came to hand thus. In 1866 the late Rev. D.H. Haigh of Erdington, in passing through York, called at the Convent. As he evinced much interest in ancient things, the reliquary was shown to him. On examining it he said that he thought he should be able to make discoveries concerning it which would lead to its identification if Rev. Mother would entrust it to him for a time. She assented, and he set to work without delay to apply the resources of his well-known antiquarian skill to the performance of the task he had undertaken. After much painstaking investigation, he took the relic to Arras, where Monseigneur Lequette, Bishop of Arras, Boulogne, and St. Omers, verified the seals upon it as those used by the Chapter of St. Omers from 1657 to 1662, and added his own thereto. On a thorough examination of the cross at Arras it was discovered that the relics did not completely fill the reliquary, but that they are not more than the sixteenth of an inch in thickness, and rest upon an iron plate apparently as recent as the repairs above

mentioned ; so that a relic such as Father Lawson's might well have been taken from them in 1660, and other relics also. Indeed, on proceeding to St. Omers, Father Haigh was shown a relic in the shape of a cross formed of two pieces of the same wood, and of the same breadth as those in the Patriarchal cross.

His researches resulted in the following conclusions :

That the Patriarchal Cross was repaired at St. Omers between 1657 and 1662 : that the inscription was then added embodying the tradition of its origin ; that portions were separated from the relics it contained, so as not to impair the appearance of its filling the reliquary : that one of these remained sealed up until the elder Father Lawson secured it for his native land, had it enclosed in his reliquary, and authenticated by the Bishop of St. Omers ; that this was brought to York by the younger Father Lawson in 1792, and that the Patriarchal cross from which it had been taken was brought thither also some years later.

As to the latter deposit, he surmised that, as it was certain that Father Thomas Lawson, junior, had not the Patriarchal relic, and that, therefore, it could not have come to the Community through him, while on the other hand there must have been some reason why Father Thomas Lawson, senior, was allowed by his Provincial to appropriate to his native district a relic taken from it, it was possible that the Lawson family might have had

the Patriarchal relic, and have afterwards given it to the Community. Nothing certain, however, has been ascertained on this head; the mystery concerning the acquisition of the treasure baffled all the efforts of the indefatigable antiquarian to solve it. It would carry us far beyond our limits to follow him through all the intricate windings of the conjectural history of the cross from the time when the Patriarch Arnulphus gave it to the Crusader Shirley, to the period at which it is supposed to have been consigned to Rev. Mother Rouby's keeping. It will suffice here to say, that the documents of attestation, signed and sealed by Monseigneur Lequette, which Father Haigh brought from Arras, satisfied the Right Rev. Dr. Cornthwaite, then Bishop of Beverley, now of Leeds, as to the authenticity of the relic, and that on April 11th, 1867, he signed and sealed a deed authorizing its public veneration. He expressed a wish that a handsome reliquary should be procured in which to keep the relic with befitting honour. Accordingly an order was sent to the firm of Armand Calliat of Lyons for the execution of a monstrance-like case after a design drawn and presented to the Community by the eminent architect, Mr. George Goldie. The work when completed was exhibited at the Roman Exhibition of 1870, where it was conspicuous for its beauty amongst a number of choice specimens of ecclesiastical art. It is of mediæval design, the material is silver gilt, richly enamelled

and adorned with precious stones. The centre is a crystal case in the form of a cross, within which, at the top, is a hook from which the Patriarchal reliquary is suspended. Being thus becomingly enshrined, the holy relic was conveyed by the Bishop, with due ceremony, to the place prepared for it in the Convent chapel, where at certain times it is exposed for veneration.

We pass on now to the consideration of a relic of a different nature, preserved in the York Convent, and held in peculiar veneration by the inmates, the history of which is shrouded in secrecy like that of the one we have just taken leave of. This is the hand, which a constant oral tradition affirms to be that of the Venerable Margaret Clitheroe. It has been in the House from time immemorial; but of the date or manner of its coming thither not a trace of information can be discovered. In the box in which, until recently, the hand was kept, was also a slip of paper on which, without date or signature, were written in an antiquated hand the following words :

Margaret Middleton or by her name in marriage, Margaret Clytheroe, was pressed to death by eight hundred pound weight, for ye faith of Christ, which she bore with great constancy on ye 25th of March 1586. Her body after death being thrown into a place of contempt. She was ye first of her sex who suffered martyrdom in ye Reign of Queen Elizabeth in England.

In former times the nuns, ignorant of rubrical

restrictions kept this relic under the high altar, until the late Bishop of Beverley, Dr. Briggs, ordered its removal thence. In 1874 the late Mr. Charles Weld of Chideock, out of devotion to the holy martyr, had a handsome reliquary made to contain the relic. It consists of a glass shade on a stand within a framework of silver gilt, surmounted by a jewelled cross. The hand, being deposited therein, the case was fastened and sealed with the seals of the Bishop of Leeds and of the Institute of Mary. In return for his costly gift, a small bone detached from the hand was given to Mr. Weld. Of late years the condition of the relic has somewhat deteriorated. Previously, its state of preservation was very remarkable, especially if we consider the circumstances of the holy martyr's death and the treatment to which her body was afterwards subjected.¹

Amongst other relics of the English martyrs, one, though comparatively insignificant in character, deserves special mention on account of the extraordinary favours of which Divine Providence has

¹ An old MS. preserved at St. Marie's College, Oscott, records that: "The body of Mrs. Clitheroe, being by her tormentors buried in a filthy place, the same night she was martyred, six weeks after a Catholic by diligent search found it, and taking it up, he found it whole without any putrefaction, and so carried it a great journey when he buried it again more decently eight weeks after her martyrdom, leaving then her body so pure and uncorrupted as though the blessed soul had departed from the body the day before, albeit it was so pressed and bruised as in the order of her death is set down."

been pleased to make it the medium. It consists of a piece of linen that has touched the hand of Father Arrowsmith.² Many years ago, two young ladies, pupils in the Convent school, obtained the cure of long-standing infirmities by means of the reverent application of this relic to the seat of disease. We give the story of these cures as written by Rev. Mother Mary Angela Browne, who was a witness of the facts she relates.

Miss Mary Selby of Biddleston, in consequence of constitutional disease, lost the use of her arm for six months. This occurred whilst she was at school at St. Mary's Convent, Micklegate Bar, York. The arm was contracted and pined to such a degree that no flesh remained; the skin was parched up, the heat of the arm was almost burning. She had been attended by two surgeons, one of whom was of great eminence, but she derived no benefit from their treatment. She felt, however, the utmost confidence that the application of linen which had touched Father Arrowsmith's blessed hand would effect a cure. She prayed earnestly, and a novena was made, at the close of which the *Miserere* and other prayers were recited in the chapel. Mary then approached the sanctuary, knelt at the rails, and the Rev. John Ball, who was then supplying for our chaplain, applied the linen to the withered arm, which was instantly restored to strength and flexibility, the flesh soon returned, so it became just like the other arm in every way. It was not known immediately that this wonder was wrought,

² Father Edmund Arrowsmith of the Society of Jesus, suffered martyrdom at Lancaster, August 28th, 1628. A hand of this holy martyr is preserved in the Gerard family.

except indeed by Mary herself, who feeling the change, said the *Te Deum* as soon as she left the rails. No one liked to question her or to examine the arm, but in a few minutes she went to a room in which one of her companions, Miss Laura Stourton, was practising the piano. Mary told her that she had recovered the perfect use of her arm. Laura was incredulous; to convince her of the fact, Mary pulled her off her seat and round the room. This occurred A.D. 1832. The cure was permanent, and to engage Mary to overcome herself on trying occasions, no more efficacious means could be resorted to than to remind her of the wonderful interposition of our Lord in her favour. During the novena that preceded Mary Selby's cure she spoke of it with a certainty which drew forth remonstrances from her companions. This engaged her to repeat her assertion energetically, and even to specify the work she proposed doing for the poor. The Catholic surgeon who had attended her attested the reality of the miracle.

Miss Ball suffered for five or six years from lameness occasioned by two or three hurts received on her knee. From surgical treatment she derived little or no benefit. During the last year or two she spent at school the evil increased. When her education was finished she went home, but the climate of Ireland disagreed with her so much, that her father, Judge Ball, requested that she might be received again into the Convent until he could accompany her to Paris to consult an eminent surgeon. Mary returned joyfully to the sanctuary, in which she ardently desired to consecrate herself to our Divine Lord. Her lameness was an obstacle to this; but she had recourse with confidence to supernatural aid. At the beginning of January 1844, a novena in honour of the Holy Name and Father Arrowsmith was proposed, and it was

determined that the linen which had touched the martyr's hand should be applied to the affected knee. Accordingly on the Feast of the Holy Name, Mary repaired to Rev. Mother's room with two or three of the Community. The *Miserere*, Litany of Jesus and another prayer were recited. The Superioress felt a sort of religious awe when about to apply the linen, which instantaneously wrought the desired change, for Mary Ball felt that what prevented her from walking was removed, yet quite astounded she said nothing, and did not immediately throw away her stick, which was however soon discarded, and she walked firmly and with facility. One of the attendant surgeons was a Catholic; he confidently pronounced the cure miraculous, and it has proved permanent.

Mary Ball eventually became a member of the York Community, taking in religion the name of Alphonsa.

In 1861 the sacred treasury of the Convent was enriched by the acquisition of a very precious relic, the head of St. Victor,³ presented to the Community by Miss Eleanor Cholmeley of York, who had received it as a gift from Cardinal Frasoni in 1847.

³ The greater part of the relics of St. Victor are preserved in St. George's Cathedral, Southwark, whither they were translated from the Martyr's tomb in the Roman catacombs in 1845. St. Victor suffered at the end of the third or the beginning of the fourth century. The inscription on the slab covering his tomb states that his death occurred on the 14th of September, but as is often the case with inscriptions of the kind mention of the year is omitted.

[At page 369, third line from the bottom, the date, September, 1877, should be 1876.]

APPENDIX.

An Alphabetical List of Young Ladies educated at St. Mary's Convent, York, from the year 1710 to 1886.

The names of thirty-nine pupils between 1749 and 1753 are missing, a leaf from the old record having been lost.

	<i>Entered</i>		<i>Entered</i>
Acton, Frances, <i>Shropshire</i>	1760	Anderson, Caroline, <i>York</i>	1834
Acton, Eliza, <i>Shropshire</i>	1760	Anderson, Amelia, <i>York</i>	1834
Acton, Mary, <i>Worcestershire</i>	1819	Ann, Elisabeth, <i>Rickley</i>	1722
Addis, Cecilia, <i>London</i>	1799	Ann, Ann, <i>Rickley</i>	1723
Addis, Aloysia, <i>London</i>	1799	Ansel, Bridget, <i>London</i>	1778
Addis, Mary Ann, <i>London</i>	1804	Anstex, Lavinia, <i>E. Indies</i>	1814
Adrian, Catherine, <i>Dublin</i>	1813	Andrade, Agnes, <i>Liverpool</i>	1847
Agar, Mary Ann, <i>York</i>	1830	Anstey, Procla, <i>London</i>	1852
Allen, Bridget, <i>Yorkshire</i>	1711	Anstey, Fernando, <i>Brandsby Hall, Yorks</i>	1854
Allen, Jane, <i>Yorkshire</i>	1772	Appleton, Helen, <i>Wakefield</i>	1873
Allen, Maria, <i>Liverpool</i>	1800	Archdeacon, Mary, <i>Newcastle</i>	1760
Allen, Mary, <i>Yorkshire</i>	1777	Archdeacon, Susanna, <i>Newcastle</i>	1770
Allen, Esther, <i>Yorkshire</i>	1777	Archdeacon, Ann, <i>Newcastle</i>	1770
Allen, Ann, <i>Yorkshire</i>	1780	Archdeacon, Barbara, <i>Newcastle</i>	1778
Alderson, Dorothy, <i>Yorkshire</i>	1846	Archdeacon, Eliza, <i>Newcastle</i>	1778
Alderson, Mary, <i>Yorkshire</i>	1847	Arundell, Anna Maria, <i>Irnham</i>	1794
Alpin, Josephine, <i>Calcutta</i>	1876	Arnobel, Dolores, <i>Cadiz, Spain</i>	1806
Anderton, Ann, <i>Euston, Lancashire</i>	1711	Arrowsmith, Jannett, <i>Preston</i>	1820
Anderton, Grace, <i>Durham</i>	1792		
Anderton, Helen, <i>Liverpool</i>	1817		
Anderson, Mary, <i>Yorkshire</i>	1723		
Anderson, Mary, <i>York</i>	1801		
Anderson, Ann, <i>York</i>	1801		

	<i>Entered</i>		<i>Entered</i>
Aspinal, Ann, <i>Lancashire</i>	1724	Barton, Alice, <i>Bolton</i>	1822
Ashmall, Eliza, <i>London</i>	1782	Barrow, Mary, <i>Newcastle</i>	1739
Ashmall, Sarah, <i>London</i>	1782	Bassett, Mary, <i>London</i>	1742
Ashmall, Mary, <i>London</i>	1782	Barnard, Eleanor, <i>Lincolnshire</i>	1765
Ashton, Mary, <i>Dutton Lodge</i>	1784	Ball, Ann, <i>Lancashire</i>	1767
Ashton, Mary, <i>Dutton Lodge</i>	1810	Ball, Cecily, <i>Lancashire</i>	1768
Ashurst, Mary, <i>Cheshire</i>	1802	Ball, Mary, <i>Yorkshire</i>	1769
Ashurst, Helen, <i>Cheshire</i>	1802	Ball, Agnes, <i>Lancaster</i>	1784
Ashurst, Eliza, <i>Cheshire</i>	1804	Ball, Mary, <i>Lancaster</i>	1784
Ashurst, Anna Maria, <i>Grimsagh nr. Preston</i>	1835	Ball, Mary, (cousin) <i>Lancaster</i>	1784
Astrop, Sarah, <i>Hull</i>	1825	Ball, Dorothy, <i>Lancaster</i>	1787
Astrop, Mary, <i>Hull</i>	1825	Ball, Anna Maria, <i>Ireland</i>	1800
Astrop, Eliza, <i>Hull</i>	1827	Ball, Isabella, <i>Ireland</i>	1800
Astrop, Helen, <i>Hull</i>	1828	Ball, Frances, <i>Ireland</i>	1803
Astrop, Maria, <i>Hull</i>	1830	Ball, Mary, <i>Dublin</i>	1815
Astrop, Margaret, <i>Hull</i>	1832	Ball, Cecilia, <i>Dublin</i>	1817
Astrop, Jane, <i>Hull</i>	1834	Ball, Mary, <i>Dublin</i>	1839
Atkinson, Elisabeth, <i>Yorkshire</i>	1737	Baldwin, Elisabeth, <i>Manchester</i>	1826
Atkinson, Mary, <i>Northumberland</i>	1756	Baldwin, Margaret, <i>Manchester</i>	1826
Atkinson, Charlotte, <i>York</i>	1763	Baynes, Frances, <i>St. Petersburg</i>	1845
Atkinson, Ann, <i>York</i>	1772	Baillie, Mary, <i>Tadcaster</i>	1845
Atkinson, Catharine, <i>York</i>	1777	Baillie, Martha, <i>Tadcaster</i>	1845
Atkinson, Harriet, <i>York</i>	1778	Baillie, Eliza, <i>Tadcaster</i>	1847
Atkinson, Elisabeth, <i>York</i>	1792	Baillie, Constantia, <i>Tadcaster</i>	1850
Atkinson, Frances, <i>Leeds</i>	1810	Bailey, Isabella, <i>Newcastle</i>	1858
Austin, Winefride, <i>Leeds</i>	1843	Bailey, Susanna, <i>Newcastle</i>	1859
Austin, Agnes, <i>Shelton Hall nr. York</i>	1877	Bedingfield, Dorothy, <i>Bedingfield</i>	1710
Austin, Elisabeth, <i>Shelton Hall nr. York</i>	1880	Bedingfield, Mary, <i>York</i>	1766
Austin, Frances, <i>Red Hill, Castleford</i>	1881	Bedingfield, Frances, <i>York</i>	1782
Austin, Emmelina, <i>Red Hill, Castleford</i>	1883	Bedingfield, Helen, <i>York</i>	1782
Austin, Ann, <i>Red Hill, Castleford</i>	1886	Bedingfield, Isabella, <i>York</i>	1782
Barlow, Faith, <i>Lincolnshire</i>	1712	Bellasis, Hon. Mary, <i>Lancashire</i>	1712
Barker, Frances, <i>Yorkshire</i>	1720	Bellasis, Hon. Ann, <i>Lancashire</i>	1712
Barker, Eliza, <i>Northumberland</i>	1779	Bellasis, Mary, <i>Lancashire</i>	1712
Barker, Charlotte, <i>London</i>	1794	Bellasis, Eliza, <i>Lancashire</i>	1777
Barton, Jannett, <i>Lancashire</i>	1733	Bentley, Mary, <i>Lincolnshire</i>	1712
		Bentley, Margaret, <i>Lincolnshire</i>	1714
		Bellew, Bridget, <i>Ireland</i>	1731
		Beetham, Mary, <i>Liverpool</i>	1745
		Beetham, Helen, <i>Liverpool</i>	1745

Entered	Entered
Berry, Mary, <i>Lancashire</i> . . . 1789	Blakey, Maude, <i>Leeds</i> . . . 1881
Beeston, Jane, <i>Lincolnshire</i> . . . 1790	Bowden, Mary, <i>Derbyshire</i> . . . 1710
Bennett, Mary, <i>Shrewsbury</i> . . . 1821	Bowden, Mary, <i>Of Beigh-</i>
Bennett, Ann, <i>York</i> . . . 1824	<i>tonfields</i> . . . 1731
Beytagh, Honoria, <i>Ireland</i> . . . 1822	Bosvill, Elisabeth, <i>York-</i>
Benson, Helen, <i>Stafford-</i>	<i>shire</i> . . . 1712
<i>shire</i> . . . 1824	Bolton, Elisabeth, <i>Lan-</i>
Beauvoisin, Mary Ann,	<i>cashire</i> . . . 1713
<i>Manchester</i> . . . 1834	Boyer, Mary, <i>Worcester</i> . . . 1787
Binks, Mary, <i>Yorkshire</i> . . . 1739	Bonneuil, Charlotte, <i>Paris</i> . . . 1790
Bidenham, Mary, <i>Altona</i> . . . 1769	Bonneuil, Volsci, <i>Paris</i> . . . 1790
Bidenham, Margaret, <i>Al-</i>	Bodkin, Maria, <i>Ireland</i> . . . 1804
<i>tona</i> . . . 1769	Bowker, Mary, <i>Lancashire</i> . . . 1809
Bird, Ann, <i>Lincolnshire</i> . . . 1785	Broomhead, Catherine,
Blundell, Catherine, <i>Lan-</i>	<i>Sheffield</i> . . . 1725
<i>cashire</i> . . . 1775	Broomhead, Henrietta,
Blundell, Eliza, <i>Preston</i> . . . 1796	<i>Sheffield</i> . . . 1734
Blundell, Frances, <i>Liver-</i>	Broomhead, Elisabeth,
<i>pool</i> . . . 1797	<i>Derby</i> . . . 1759
Blundell, Mary, <i>Preston</i> . . . 1797	Broomhead, Mary, <i>Shef-</i>
Blundell, Helen, <i>Preston</i> . . . 1806	<i>field</i> . . . 1766
Blundell, Eliza, <i>Drogheda</i> . . . 1814	Brown, Eleonora, <i>Liver-</i>
Blundell, Frances, <i>Crook</i>	<i>pool</i> . . . 1735
<i>Hall</i> . . . 1866	Brown, Elisabeth, <i>Liver-</i>
Blundell, Mary, <i>Crook Hall</i> . . . 1866	<i>pool</i> . . . 1739
Blackledge, Eliza, <i>Lanca-</i>	Brown, Mary, <i>W. Indies</i> . . . 1761
<i>shire</i> . . . 1781	Brown, Hon. Charlotte,
Blackledge, Rose, <i>Waterloo,</i>	<i>Kilkenny</i> . . . 1793
<i>Liverpool</i> . . . 1876	Brown, Louisa, <i>Bath</i> . . . 1796
Blackledge, Ellen, <i>Waterloo,</i>	Browne, Mary, <i>Ireland</i> . . . 1804
<i>Liverpool</i> . . . 1878	Browne, Jane, <i>Dublin</i> . . . 1806
Blackledge, Margaret,	Browne, Alicia, <i>Dublin</i> . . . 1808
<i>Waterloo Liverpool</i> . . . 1878	Browne, Harriet, <i>Dublin</i> . . . 1808
Blackwell, Mary, <i>Stafford-</i>	Browne, Julia, <i>Dublin</i> . . . 1810
<i>shire</i> . . . 1800	Browne, Anne, <i>Dublin</i> . . . 1810
Blake, Helen, <i>Galway</i> . . . 1811	Brown, Maria, <i>London</i> . . . 1835
Blake, Eliza, <i>Galway</i> . . . 1811	Brown, Catharine, <i>Leeds</i> . . . 1847
Blake, Mary, <i>Galway</i> . . . 1811	Brown, Martha, <i>Leeds</i> . . . 1850
Blake, Mary, <i>Tower Hill,</i>	Browne, Jane, <i>Carnacragg,</i>
<i>Ireland</i> . . . 1818	<i>Galway</i> . . . 1858
Blake, Honoria, <i>Tower Hill,</i>	Browne, Julia, <i>Ireland</i> . . . 1862
<i>Ireland</i> . . . 1818	Browne, Kathleen, <i>Carna-</i>
Bland, Appolonia, <i>Kippax</i>	<i>cragg, Galway</i> . . . 1869
<i>Park, Aberford</i> . . . 1828	Brownbill, Mary, <i>Liverpool</i> . . . 1736
Bland, Maria, <i>Kippax Park,</i>	Bryer, Ann, <i>Lancaster</i> . . . 1741
<i>Aberford</i> . . . 1833	Bradshaw, Mary, <i>London</i> . . . 1753
Bland, Augusta, <i>Kippax</i>	Broughton, Alice, <i>Baigh-</i>
<i>Park, Aberford</i> . . . 1833	<i>tonfields</i> . . . 1758
Blackburn, Teresa, <i>York</i> . . . 1873	Brigham, Ursula, <i>Holden-</i>
Blakey, Edith, <i>Leeds</i> . . . 1878	<i>ness</i> . . . 1767

	Entered		Entered
Brigham, Ann, <i>Holderness</i>	1778	Caley, Tabitha, <i>Lincolnshire</i>	1765
Branton, Frances, <i>Yorkshire</i>	1775	Caley, Sarah, <i>Lincolnshire</i>	1765
Bryan, Jane, <i>London</i>	1790	Caley, Ann, <i>Lincolnshire</i>	1767
Brenan, Bridget, <i>Dublin</i>	1814	Caley, Winefride, <i>Lincolnshire</i>	1770
Brettargh, Mary, <i>Manchester</i>	1824	Caley, Helen, <i>Lincolnshire</i>	1775
Bretherton, Catherine, <i>Liverpool</i>	1827	Caley, Constantia, <i>Lincolnshire</i>	1775
Bretherton, Frances, <i>Liverpool</i>	1828	Caley, Susanna, <i>Lincolnshire</i>	1791
Bretherton, Louisa, <i>Liverpool</i>	1836	Caley, Helen, <i>Lincolnshire</i>	1794
Bretherton, Mary, <i>Liverpool</i>	1838	Caley, Margaret, <i>Lincolnshire</i>	1800
Brockholes, Mary Ann, <i>Preston</i>	1841	Caley, Susanna, <i>Lincolnshire</i>	1800
Brockholes, Jane, <i>Preston</i>	1841	Caley, Mary Ann, <i>Newcastle</i>	1832
Briggs, Harriet, <i>Hedon</i>	1841	Caley, Mary Jane, <i>Newcastle</i>	1834
Brook, Jane, <i>Pontefract</i>	1840	Caley, Helen, <i>Newcastle</i>	1840
Brook, Martha, <i>Pontefract</i>	1841	Caley, Margaret, <i>Up Hall</i>	1844
Broadway, Kate, <i>York</i>	1850	Caley, Henrietta, <i>Hull</i>	1877
Braud, Mary, <i>Nice</i>	1873	Canvan, Eleanora, <i>Bath</i>	1772
Burnest, Mary, <i>Yorkshire</i>	1777	Carpue, Ann, <i>London</i>	1783
Bushby, Paniilla, <i>London</i>	1781	Carpue, Teresa, <i>London</i>	1791
Burnit, Wilhilmina, <i>Scotland</i>	1794	Carpue, Mary, <i>London</i>	1793
Buckle, Mary, <i>West Wilton</i>	1794	Cator, Ann, <i>London</i>	1783
Buckle, Margaret, <i>West Wilton</i>	1794	Cator, Eliza, <i>London</i>	1783
Buckle, Eleonora, <i>Leeds</i>	1816	Cator, Teresa, <i>London</i>	1783
Butler, Frances, <i>Dublin</i>	1803	Campbell, Amelia, <i>Northumberland</i>	1792
Burchall, Frances, <i>Richmond</i>	1815	Campbell, Caroline, <i>Northumberland</i>	1792
Burchall, Clare, <i>Richmond</i>	1818	Campbell, Sophia, <i>Northumberland</i>	1792
Burke, Ann, <i>Ireland</i>	1817	Campbell, Sarah, <i>Northumberland</i>	1816
Bury, Mary Ann, <i>Liverpool</i>	1838	Campbell, Henrietta, <i>Northumberland</i>	1822
Bullen, Harriet, <i>Liverpool</i>	1844	Carter, Ann, <i>London</i>	1793
Byrne, Margaret, <i>Dublin</i>	1790	Cartan, Agnes, <i>Dublin</i>	1812
Byrne, Rose, <i>London</i>	1794	Cartan, Eliza, <i>Dublin</i>	1812
Byrne, Mary, <i>Newcastle</i>	1811	Carnes, Elisabeth, <i>Liverpool</i>	1813
Byers, Mary, <i>Durham</i>	1797	Carnes, Winefride, <i>Liverpool</i>	1813
Byran, Mary, <i>Newcastle</i>	1811	Carnes, Ann Teresa, <i>Liverpool</i>	1815
Byran, Agnes, <i>Scarborough</i>	1849	Carnes, Jane, <i>Liverpool</i>	1818
Caley, Mary, <i>Holderness</i>	1718		
Caley, Mary, <i>Lincolnshire</i>	1760		
Caley, Catharine, <i>Lincolnshire</i>	1762		

	Entered		Entered
Callaghan, Arathusa, <i>Ireland</i>	1822	Champney, Mary, <i>Holderness</i>	1797
Callaghan, Mary, <i>Ireland</i>	1825	Champney, Mary, <i>Holderness</i>	1807
Cachard, Emily, <i>Liverpool</i>	1825	Champney, Mary, <i>Holderness</i>	1811
Cachard, Caroline, <i>Liverpool</i>	1830	Champney, Mary, <i>Halsham</i>	1830
Cairnes, Catharine, <i>Yarm.</i>	1832	Champney, Jessy, <i>Holderness</i>	1832
Callender, Anne, <i>Garnside, Durham</i>	1836	Champney, Ann, <i>Holderness</i>	1835
Carbery, Anne, <i>Calcutta</i>	1839	Champney, Clare, <i>Holderness</i>	1841
Carbery, Mary, <i>Calcutta</i>	1858	Chadwick, Eliza, <i>Lancashire</i>	1751
Carbery, Esther, <i>Calcutta</i>	1858	Chadwick, Margaret, <i>Preston</i>	1808
Carbery, Camilla, <i>Ceylon</i>	1885	Chadwick, Ann, <i>Durham</i>	1811
Carbery, Lucy, <i>Ceylon</i>	1885	Chadwick, Mary Ann, <i>Drogheda</i>	1816
Carbery, Agnes, <i>Ceylon</i>	1885	Chadwick, Francis, <i>Drogheda</i>	1816
Carr, Anna, <i>Preston</i>	1849	Chadwick, Mary, <i>Preston</i>	1818
Calvert, Emma, <i>Aberdeen</i>	1842	Chadwick, Helen, <i>Drogheda</i>	1821
Cholmeley, Ann, <i>Brandsby Hall</i>	1712	Chadwick, Elisabeth, <i>Drogheda</i>	1825
Cholmeley, Mary, <i>Brandsby Hall</i>	1863	Chadwick, Cecilia, <i>Drogheda</i>	1830
Cholmeley, Beatrix, <i>Brandsby Hall</i>	1863	Chadwick, Helen, <i>Drogheda</i>	1871
Cholmeley, Hilda, <i>Brandsby Hall</i>	1864	Chaffers, Mary, <i>Liverpool</i>	1761
Cholmeley, Henrietta, <i>Brandsby Hall</i>	1864	Chaffers, Eliza, <i>Liverpool</i>	1761
Cholmeley, Rosalie, <i>Ripon</i>	1873	Chaffers, Mary, <i>Liverpool</i>	1804
Charlton, Ann, <i>Hexham</i>	1743	Chichester, Mary, <i>Devonshire</i>	1776
Charlton, Mary, <i>Hexham</i>	1743	Chichester, Catharine, <i>Devonshire</i>	1776
Charlton, Teresa, <i>Hexham</i>	1760	Chalmers, Isabella, <i>Scotland</i>	1777
Charlton, Winefride, <i>Newcastle</i>	1773	Chew, Maria, <i>London</i>	1787
Charlton, Jane, <i>Newcastle</i>	1773	Christian, Ann, <i>London</i>	1793
Charlton, Elise, <i>Newcastle</i>	1878	Christian, Mary, <i>London</i>	1796
Champney, Mary, <i>Holderness</i>	1745	Charnley, Mary, <i>Liverpool</i>	1808
Champney, Bridget, <i>Lincolnshire</i>	1753	Charnley, Eliza, <i>Liverpool</i>	1815
Champney, Catharine, <i>Lincolnshire</i>	1753	Charnley, Winefride, <i>Liverpool</i>	1818
Champney, Ann, <i>Holderness</i>	1764	Charnley, Maria, <i>Liverpool</i>	1818
Champney, Dorothy, <i>Holderness</i>	1767	Chisholm, Sarah, <i>Liverpool</i>	1846
Champney, Teresa, <i>Holderness</i>	1768		
Champney, Winefride, <i>Holderness</i>	1772		
Champney, Mary, <i>Lincolnshire</i>	1776		

	Entered		Entered
Clod, Jane, <i>Lincolnshire</i> .	1712	Constable, Teresa, <i>Everingham Park</i>	1771
Clavering, Ann, <i>Callaly</i>	1712	Constable, Winefride, <i>Durham</i>	1811
Clavering, Mary, <i>Callaly</i>	1732	Collingwood, Ann, <i>Yorkshire</i>	1717
Clavering, Ann, <i>Callaly</i>	1734	Collingwood, Mary, <i>Lincolnshire</i>	1766
Clavering, Catharine, <i>Callaly</i>	1744	Collingwood, Mary Ann, <i>Lincolnshire</i>	1804
Clavering, Barbara, <i>Callaly</i>	1744	Collingwood, Eliza, <i>Lincolnshire</i>	1806
Clavering, Elisabeth, <i>Durham</i>	1765	Collins, Ann, <i>Warwickshire</i>	1725
Clarke, Ann, <i>Lincolnshire</i>	1710	Collins, Alice, <i>Preston</i>	1849
Clark, Ann, <i>Liverpool</i>	1773	Collins, Maria, <i>Preston</i>	1849
Clark, Mary, <i>London</i>	1809	Conquest, Mary, <i>Irnham</i>	1754
Clifton, Eleonora, <i>Lytham</i>	1718	Cooban, Ann, <i>Lancashire</i>	1765
Clifton, Juliana, <i>Lytham</i>	1720	Coyney, Elisabeth, <i>Wales</i>	1770
Clifton, Mary, <i>Lytham</i>	1724	Coyney, Mary, <i>Lancashire</i>	1774
Clifton, Mary, <i>Lytham</i>	1736	Coyney, Ann, <i>Staffordshire</i>	1805
Clifton, Juliana, <i>Lytham</i>	1740	Coyney, Eliza, <i>Staffordshire</i>	1813
Clifton, Isabella, <i>Lytham</i>	1741	Cottam, Jane, <i>Lancashire</i>	1776
Clifton, Ann, <i>Lytham</i>	1765	Cockshot, Ann, <i>Skipton</i>	1787
Clifton, Mary, <i>Lytham</i>	1765	Cockshot, Eliza, <i>Skipton</i>	1791
Clifton, Sophia, <i>Lytham</i>	1783	Cockshot, Jane, <i>Skipton</i>	1792
Clifton, Maria, <i>Lytham</i>	1796	Coppinger, Adelaide, <i>Bordeaux</i>	1791
Clayton, Mary, <i>Nottingham</i>	1758	Coppinger, Alicia, <i>Cork</i>	1844
Cliff, Elisabeth, <i>Lincolnshire</i>	1773	Coppinger, Mary Jane, <i>Cork</i>	1846
Cliff, Harriet, <i>Brigg</i>	1778	Costello, Maria, <i>Spain</i>	1794
Clifford, Barbara, <i>Staffordshire</i>	1775	Costello, Josephine, <i>Spain</i>	1795
Clifford, Mary, <i>Staffordshire</i>	1775	Costello, Eliza, <i>Dublin</i>	1796
Clifford, Mary Lucy, <i>Burton Constable</i>	1824	Costello, Ismina, <i>Cadiz</i>	1805
Clifford, Constantia, <i>Burton Constable</i>	1833	Costello, Catharine, <i>Cadiz</i>	1805
Clifford, Francisca, <i>Wycliffe Hall</i>	1837	Cook, Mary, <i>Sunderland</i>	1745
Clarkson, Ann, <i>Liverpool</i>	1786	Cook, Ann, <i>Irnham</i>	1796
Clarkson, Harriet, <i>Liverpool</i>	1787	Cook, Eliza, <i>Irnham</i>	1798
Clint, Mary, <i>Dumfries</i>	1787	Cooke, Ann, <i>Ireland</i>	1815
Clement, Anne, <i>Preston</i>	1836	Corr, Esmy, <i>Ireland</i>	1797
Clement, Mary, <i>Preston</i>	1839	Corr, Julia, <i>Ireland</i>	1797
Constable, Catharine, <i>Thirsk</i>	1712	Corr, Eleanor, <i>Ireland</i>	1797
Constable, Frances, <i>Thirsk</i>	1729	Corr, Maria, <i>Ireland</i>	1818
Constable, Winefride, <i>Burton Constable</i>	1742	Corry, Mary, <i>Staffordshire</i>	1798
Constable, Catharine, <i>Everingham Park</i>	1767	Corry, Margaret, <i>Preston</i>	1807
Constable, Mary, <i>Everingham Park</i>	1771	Corry, Catharine, <i>Preston</i>	1837
		Corry, Teresa, <i>Preston</i>	1849
		Corry, Winefride, <i>Preston</i>	1854
		Cock, Eliza, <i>W. Indies</i>	1811
		Coleman, Catharine, <i>Dublin</i>	1812

	Entered
Cosstell, Maria, <i>Belfast</i>	1825
Coleman, Helen, <i>Dundalk</i>	1812
Corballis, Margaret, <i>Dublin</i>	1815
Corballis, Elisabeth, <i>Dublin</i>	1815
Corballis, Emily, <i>Dublin</i>	1820
Corballis, Anna Maria, <i>Dublin</i>	1820
Corcoran, Mary, <i>Liverpool</i>	1810
Corcoran, Ann, <i>Liverpool</i>	1818
Corcoran, Margaret, <i>Liverpool</i>	1818
Cooper, Caroline, <i>Brighton</i>	1823
Cooper, Mary Ann, <i>Brighton</i>	1823
Cooper, Martha, <i>Brighton</i>	1823
Cooper, Agnes, <i>Brighton</i>	1825
Copps, Maria, <i>Warwickshire</i>	1828
Coulston, Mary, <i>Lancaster</i>	1834
Coulston, Ann, <i>Lancaster</i>	1838
Coulston, Dorothy, <i>Lancaster</i>	1845
Coulston, Teresa, <i>Lancaster</i>	1848
Coulston, Monica, <i>Lancaster</i>	1853
Coulter, Mary Jane, <i>Wakefield</i>	1838
Cope, Adora, <i>London</i>	1844
Cope, Maude, <i>Preston</i>	1875
Colegraves, Elisabeth, <i>Bruges</i>	1852
Cobbe, Frances, <i>London</i>	1847
Colbeck, Isabella, <i>Boyle Hall</i>	1868
Colbeck, Edith, <i>Boyle Hall</i>	1868
Colbeck, Frances, <i>Boyle Hall</i>	1871
Colbeck, Agnes, <i>Boyle Hall</i>	1879
Cousins, Jane, <i>Whitehaven</i>	1874
Coghlan, Gertrude, <i>Leeds</i>	1878
Coghlan, Teresa, <i>Leeds</i>	1878
Crathorn, Catharine, <i>Of Ness</i>	1710
Crathorn, Frances, <i>Of Ness</i>	1711
Cranstoun, Jane, <i>Scotland</i>	1754
Cranstoun, Isabella, <i>Scotland</i>	1770

	Entered
Crombleholme, Ann, <i>Manchester</i>	1803
Crombleholme, Mary, <i>Manchester</i>	1812
Craggs, Mary, <i>Holderness</i>	1803
Croft, Annie, <i>Gt. Crosby</i>	1844
Croft, Mary, <i>Gt. Crosby</i>	1846
Croft, Isabella, <i>Gt. Crosby</i>	1846
Croskell, Catherine, <i>York</i>	1862
Curr, Elisabeth, <i>Sheffield</i>	1793
Curr, Mary Ann, <i>Sheffield</i>	1797
Curr, Teresa, <i>Sheffield</i>	1804
Curr, Harriet, <i>Sheffield</i>	1808
Curr, Julia, <i>Sheffield</i>	1814
Curr, Florence, <i>Melbourne</i>	1858
Curr, Geraldine, <i>Melbourne</i>	1858
Cullen, Catharine, <i>Ireland</i>	1818
Cummins, Martha, <i>Waterloo</i>	1873
Davis, Mary, <i>London</i>	1710
Davies, Teresa, <i>Monmouthshire</i>	1773
Davies, Jane, <i>Ireland</i>	1800
Davies, Mary, <i>Liverpool</i>	1810
Davies, Elisabeth, <i>Liverpool</i>	1833
Dail, Margaret, <i>Richmond, Yorks</i>	1712
Dail, Mary, <i>Richmond, Yorks</i>	1728
Dail, Catharine, <i>Richmond, Yorks</i>	1801
Dail, Eliza, <i>Richmond, Yorks</i>	1801
Daly, Catharine, <i>India</i>	1743
Darnley, Mary, <i>London</i>	1801
Dalton, Ann, <i>Thurnham</i>	1748
Dalton, Elisabeth, <i>Thurnham</i>	1765
Dalton, Jane, <i>Thurnham</i>	1765
Dalton, Constantia, <i>Thurnham</i>	1771
Dalton, Mary, <i>Thurnham</i>	1787
Dalton, Lucy, <i>Thurnham</i>	1787
Dalton, Charlotte, <i>Thurnham</i>	1800
Dalzell, Frances, <i>Terregles Castle</i>	1757
Dalzell, Violet, <i>Terregles Castle</i>	1757

	Entered		Entered
Dandiffredy, Caroline, <i>Martinique</i>	1812	Douglas, Sarah, <i>London</i>	1780
Dames, Jane, <i>Ireland</i>	1803	Douglas, Catharine, <i>London</i>	1780
Daniel, Catharine, <i>Dublin</i>	1821	Dobson, Mary Ann, <i>Leicester</i>	1802
Dand, Sarah, <i>Field House,</i> <i>Alnwick</i>	1850	Dodd, Catharine, <i>Ireland</i>	1803
Dand, Mary, <i>Field House,</i> <i>Alnwick</i>	1850	Dowell, Frances, <i>Cadiz</i>	1803
Dand, Dorothy, <i>Field</i> <i>House, Alnwick</i>	1854	Dowell, Eliza, <i>Ireland</i>	1808
Dand, Susanna, <i>Field</i> <i>House, Alnwick</i>	1860	Dowell, Susanna, <i>Ireland</i>	1815
Dagnall, Frances, <i>Liver-</i> <i>pool</i>	1854	Douthwaite, Mary, <i>Cat-</i> <i>terick, Yorks</i>	1808
Deliant, Catharine, <i>York-</i> <i>shire</i>	1768	Douthwaite, Sophia, <i>Cat-</i> <i>terick, Yorks</i>	1808
Denie, Ann, <i>Bath</i>	1793	Douthwaite, Anna, <i>Cat-</i> <i>terick, Yorks</i>	1852
De Strom, Catharine, <i>Cliff</i>	1794	Douthwaite, Eliza, <i>Cat-</i> <i>terick, Yorks</i>	1852
De Beaurgarde, Leonita, <i>Paris</i>	1794	Donaldson, Eliza, <i>Ireland</i>	1812
Devenish, Sophia, <i>Trinidad</i>	1802	Donaldson, Hannah, <i>Ire-</i> <i>land</i>	1812
Devenish, Caroline, <i>Liver-</i> <i>pool</i>	1804	Doz, Maria, <i>Spain</i>	1818
Dempsey, Mary, <i>Liverpool</i>	1805	Doz, Rosa, <i>Spain</i>	1818
Denton, Eliza, <i>Hull</i>	1806	Doz, Maria Josepha, <i>Spain</i>	1835
Denton, Rose, <i>Hull</i>	1825	Dogherty, Sarah, <i>Galway</i>	1835
Dearsley, Mary Ann, <i>Lon-</i> <i>don</i>	1827	Dolan, Ann, <i>Dublin</i>	1844
Dearsley, Eliza, <i>London</i>	1827	Dolan, Mary Agnes, <i>Dublin</i>	1844
De Bergue, Emma, <i>Barce-</i> <i>lona</i>	1863	Dobson, Newlove, <i>Brands-</i> <i>by</i>	1858
De Bergue, Maria, <i>Barce-</i> <i>lona</i>	1866	Donkin, Isabella, <i>New-</i> <i>castle</i>	1860
De Bergue, Sarita, <i>Barce-</i> <i>lona</i>	1866	Donkin, Helen, <i>Newcastle</i>	1861
Deane, Mary Teresa, <i>Hull</i>	1870	Donkin, Winefride, <i>New-</i> <i>castle</i>	1872
Dilton, Elisabeth, <i>Ireland</i>	1732	Drummond, Lucy, <i>London</i>	1777
Dinmore, Margaret, <i>Thirsk</i>	1758	Drummond, Mary, <i>London</i>	1777
Dick, Catharine, <i>Liverpool</i>	1809	Drummond, Frances, <i>Lon-</i> <i>don</i>	1777
Dickson, Hester, <i>Of Wood-</i> <i>ville, Ireland</i>	1818	Duckworth, Elisabeth, <i>Lancashire</i>	1720
Diez, Mary Teresa, <i>Cadiz</i>	1866	Dunn, Margaret, <i>Bishop-</i> <i>rick</i>	1762
Dolman, Catharine, <i>Pock-</i> <i>lington</i>	1756	Dunn, Eliza, <i>Newcastle</i>	1790
Dolman, Mary Helen, <i>York</i>	1848	Dunn, Ann, <i>Newcastle</i>	1804
Dolman, Eliza, <i>Pocklington</i>	1768	Dunn, Rose, <i>Newcastle</i>	1804
Dorrell, Catharine, <i>Cail</i> <i>Hill</i>	1764	Dunn, Ann, <i>Newcastle</i>	1824
Dorrell, Barbara, <i>Cail Hill</i>	1764	Dunn, Jane, <i>Newcastle</i>	1824
		Dunn, Rose, <i>Newcastle</i>	1830
		Dunn, Mary Ann, <i>Newcastle</i>	1830
		Dunn, Eliza, <i>Newcastle</i>	1832
		Dunn, Margaret, <i>Newcastle</i>	1834

Entered	Entered
Dunn, Catharine, <i>Newcastle</i> 1837	Erwine, Elisabeth, <i>Scotland</i> 1710
Dunn, Jane, <i>Newcastle</i> 1847	Errington, Isabella, <i>Clints, Northumberland</i> 1815
Dunn, Christina, <i>Newcastle</i> 1847	Errington, Monica, <i>Clints, Northumberland</i> 1823
Duignan, Catharine, <i>Dublin</i> 1795	Estcourt, Mary, <i>Lancashire</i> 1724
Du Vivier, Catharine, <i>Hull</i> 1809	Escovedo, Maria Antonia, <i>Havanna</i> 1838
Duff, Margaret, <i>Jamaica</i> 1826	Escovedo, Josepha, <i>Havanna</i> 1839
Duff, Jermima, <i>Jamaica</i> 1826	Etheridge, Sophie, <i>Liverpool</i> 1865
Duff, Frances, <i>Lisbon</i> 1833	Eyles, Ann, <i>Dublin</i> 1713
Duff, Isabella, <i>Lisbon</i> 1833	Eyers, Mary, <i>Derbyshire</i> 1762
Dugdale, Frances, <i>Liverpool</i> 1832	Eyre, Mary, <i>Sheffield</i> 1787
Dugdale, Agnes, <i>Liverpool</i> 1832	Eyre, Catharine, <i>Sheffield</i> 1795
Dunwell, Mary Jane, <i>Hazlewood</i> 1834	Eyre, Juliana, <i>Sheffield</i> 1795
Dunham, Elisabeth, <i>London</i> 1836	Eyre, Dorothy, <i>Sheffield</i> 1799
Duggan, Frances, <i>Ireland</i> 1850	Eyre, Mary, <i>Sheffield</i> 1799
Duggan, Christina, <i>Dublin</i> 1859	Eyre, Charlotte, <i>Sheffield</i> 1799
Duggan, Mary, <i>Dublin</i> 1861	
Duggan, Isabella, <i>Dublin</i> 1861	
Dwyer, Maria, <i>Ireland</i> 1807	
Dwyer, Eliza, <i>Ireland</i> 1807	
Eastwood, Frances, <i>Linton, Yorks</i> 1772	Fairfax, Hon. Mary, <i>Gilling Castle</i> 1735
Eastwood, Mary, <i>Linton, Yorks</i> 1784	Fallowfield, Elisabeth, <i>Cumberland</i> 1758
Eastwood, Susanna, <i>Linton, Yorks</i> 1790	Fallowfield, Ann, <i>Cumberland</i> 1758
Eastwood, Catharine, <i>Essex</i> 1831	Farguis, Sarah, <i>W. Indies</i> 1759
Eccles, Mary, <i>Lancashire</i> 1806	Fawcett, Ursula, <i>Yorkshire</i> 1764
Eccles, Catharine, <i>Lancashire</i> 1807	Farquharson, Amelia, <i>Of Invercauld, Scotland</i> 1768
Eiffe, Ellen, <i>Dublin</i> 1817	Farmer, Frances, <i>London</i> 1794
Eiffe, Eliza, <i>Dublin</i> 1819	Fallon, Ellen, <i>Cadiz</i> 1813
Elliker, Margaret, <i>Yorks</i> 1712	Fairbairn, Mary, <i>Cumberland</i> 1816
Elliker, Mary, <i>Yorks</i> 1755	Ferrell, Ann, <i>W. Indies</i> 1775
Ellis, Frances, <i>Hexham</i> 1743	Ferrell, Bridget, <i>W. Indies</i> 1775
Ella, Elisabeth, <i>Snaith</i> 1758	Ferguson, Ann, <i>Scotland</i> 1776
Elliot, Jane, <i>London</i> 1761	Ferguson, Margaret, <i>Scotland</i> 1776
Ellison, Eliza, <i>Sheffield</i> 1831	Fermour, Catharine, <i>Scotland</i> 1776
Ellison, Mary, <i>Sheffield</i> 1831	Feather, Mary, <i>London</i> 1794
Emmerson, Eliza, <i>Bishoprick</i> 1761	Ferrall, Catharine, <i>Ireland</i> 1806
Ennis, Teresa, <i>Kingstown</i> 1870	Fenwick, Margaret, <i>Bishoprick</i> 1819
Ennis, Anna Maria, <i>Kingstown</i> 1870	Fenwick, Anne, <i>Bishoprick</i> 1820
Ennis, Harriet, <i>Kingstown</i> 1871	Ffrench, Hon. Sarah, <i>Of Castle Ffrench</i> 1799
Ennis, Lizzie, <i>Kingstown</i> 1871	

	<i>Entered</i>		<i>Entered</i>
Ffrench, Hon. Rose, <i>Of Castle Ffrench</i>	1799	Foster, Hesther, <i>Ireland</i> . .	1842
Ffrench, Hon. Margaret, <i>Of Castle Ffrench</i>	1804	Fothergill, Eliz-Victoria, <i>Newcastle</i>	1857
Fitz-Herbert, Frances, <i>Swynnerton, Co. Stafford</i> .	1735	Fothergill, Josephine, <i>Newcastle</i>	1878
Fitz-Herbert, Constantia, <i>Swynnerton, Co. Stafford</i> .	1735	Foley, Maria Teresa, <i>Dublin</i>	1863
Fitzgerald, Catharine, <i>Bath</i>	1774	Frankland, Catharine, <i>Yorkshire</i>	1711
Fitzgerald, Helen, <i>Bath</i>	1774	Frank, Frances, <i>Holderness</i> .	1709
Fitzgerald, Maria, <i>Bath</i>	1795	French, Mary, <i>W. Indies</i> . .	1772
Fitzwilliam, Frances, <i>Lincolnshire</i>	1804	French, Catharine, <i>London</i> .	1774
Fielding, Lucy, <i>Bedale, Yorks</i>	1804	French, Jane, <i>Madeira</i> . . .	1778
Fielding, Anna Maria, <i>Bedale, Yorks.</i>	1805	French, Eliza, <i>Madeira</i> . . .	1778
Fielding, Mary Ann, <i>Richmond</i>	1861	French, Mary, <i>Madeira</i> . . .	1780
Fitzpatrick, Catharine, <i>Dublin</i>	1811	French, Catharine, <i>Madeira</i> .	1784
Fitzpatrick, Catharine, <i>Dublin</i>	1813	French, Julia, <i>Madeira</i> . . .	1784
Fitzpatrick, Honoria, <i>Dublin</i>	1814	French, Elisabeth, <i>St. Martin's, W. Indies</i> . . .	1837
Firth, Ann, <i>Bingwallis</i>	1826	French, Anna Maria, <i>St. Martin's, W. Indies</i> . . .	1837
Firth, Elizabeth, <i>Bingwallis</i>	1826	Froggath, Mary, <i>Sheffield</i> .	1786
Filose, Eveline, <i>Gwalior, Central India</i>	1872	Froggarth, Jane, <i>Sheffield</i> .	1792
Finney, Amy Mariam, <i>Liverpool</i>	1879	Frazer, Frances Norman, <i>Scotland</i>	1814
Finney, Gwendaline, <i>Liverpool</i>	1884	Frazer, Mary, <i>Scotland</i> . . .	1815
Fletcher, Helen, <i>Scotland</i> . .	1775	Fuzell, Anne, <i>Ireland</i> . . .	1819
Fletcher, Helen, <i>Scotland</i> . .	1819	Froës, Ada, <i>Kilvington Hall</i> .	1866
Fletcher, Anne, <i>Scotland</i> . .	1820	Froës, Caroline Mary, <i>Kilvington Hall</i>	1870
Fleetwood, Maria, <i>Cadiz</i> . . .	1799	Fréchon, Marie, <i>Normandy</i> .	1870
Fleetwood, Isabella, <i>Cadiz</i> . .	1806	Furness, Janet, <i>Sheffield</i> . .	1785
Fleetwood, Margaret, <i>Cadiz</i>	1806	Furness, Elisabeth, <i>Sheffield</i> .	1818
Fleetwood, Rosario, <i>Cadiz</i> . .	1837	Gardiner, Jane, <i>Bishoprick</i> .	1737
Flint, Mary Frances, <i>Rugby</i> . .	1877	Gardiner, Mary, <i>Liverpool</i> .	1857
Flint, Monica, <i>Rugby</i>	1878	Galbraith, Elisabeth, <i>Scotland</i>	1830
Foxcroft, Teresa, <i>Yorkshire</i> .	1710	Galley, Mary, <i>Newcastle</i> . .	1739
Foxcroft, Elisabeth, <i>Yorkshire</i>	1710	Gally, Miss, <i>Newcastle</i> . . .	1759
Fox, Harriet, <i>Sheffield</i> . . .	1793	Gally, Lucy, <i>Leeds</i>	1849
Foster, Rose, <i>Ireland</i>	1842	Garstang, Elisabeth, <i>Yorkshire</i>	1757
		Garstang, Ann, <i>Yorkshire</i> . .	1758
		Gage, Margaret, <i>Yorkshire</i> . .	1780
		Gage, Frances, <i>Yorkshire</i> . .	1780
		Gabb, Mary, <i>London</i>	1784
		Gabb, Louisa, <i>London</i>	1789
		Gabb, Teresa, <i>London</i>	1789
		Gabb, Winefride, <i>London</i> . .	1792

	Entered
Gabb, Ann, London . . .	1792
Gandasqui, Charlotte, London . . .	1785
Gainsford, Mary, Worksop . . .	1787
Gainsford, Margaret, Worksop . . .	1791
Gannon, Mary, Ireland . . .	1816
Gelstrop, Elisabeth, Lancashire . . .	1720
Gerard, Mary, Lancashire . . .	1732
Gerard, Ann, Houghton . . .	1736
Gerard, Eliza, Garswood . . .	1761
Gerard, Catharine, Garswood . . .	1764
Gerard, Mary, Garswood . . .	1768
Gerard, Mary, Kirby, Yorks . . .	1769
Gerard, Eliza, Lancashire . . .	1778
Gerard, Eliza, Lancashire . . .	1780
Gerard, Mary, Lancashire . . .	1783
Gerard, Catharine, Garswood . . .	1786
Gerard, Eliza, Houghton . . .	1815
Gerard, Margaret, Houghton . . .	1817
Geni, (de) Euphrosine, London . . .	1814
Gilibrand, Alice, Of Gilibrand Chorley . . .	1733
Gilibrand, Mary, Of Gilibrand Chorley . . .	1787
Gilly, Penelope, Derbyshire . . .	1734
Gillow, Alice, Lancashire . . .	1748
Gillow, Sarah, Lancashire . . .	1775
Gillow, Agnes, Lancashire . . .	1777
Gillow, Alice, Newcastle . . .	1782
Gillow, Jane, London . . .	1783
Gillow, Mary, London . . .	1784
Gillow, Sarah Ann, Clifton Hill . . .	1821
Gillow, Mary Agnes, Clifton Hill . . .	1821
Gillow, Lucy, Preston . . .	1844
Gillow, Teresa, Leighton Hall . . .	1858
Gillow, Isabella, Leighton Hall . . .	1858
Gillow, Mary, Preston . . .	1878
Gillow, Maude, Lancaster . . .	1881
Gillow, Ethel, Lancaster . . .	1885
Gibbon, Jane, Yorkshire . . .	1771

	Entered
Gibson, Eliza, Northumberland . . .	1785
Gibson, Mary, York . . .	1788
Gibson, Ann, York . . .	1788
Gibson, Eliza, York . . .	1791
Gibson, Eliza, Newbrough Lodge . . .	1801
Gibson, Maria, Newbrough Lodge . . .	1807
Gibson, Elizabeth, Riding House, Hexham . . .	1807
Gibson, Lucy, Riding House, Hexham . . .	1809
Gibson, Margaret, Beacon House . . .	1809
Gibson, Frances, Beacon House . . .	1811
Gibson, Ann Margaret, Beacon House . . .	1813
Gibson, Mary, Liverpool . . .	1813
Gibson, Ann, Liverpool . . .	1818
Gibson, Frances, Newcastle . . .	1834
Gibson, Mary Ann, Newcasile . . .	1838
Gibson, Margaret, Newcasile . . .	1842
Gibson, Florence, London . . .	1885
Gibbons, Mary, Ireland . . .	1817
Gibbons, Eleanor, Ireland . . .	1817
Giles, Elisabeth, London . . .	1859
Giles, Jane, London . . .	1859
Giles, Fanny, London . . .	1860
Glendonwyn, Mary, Scotland . . .	1795
Glendonwyn, Xaveria, Scotland . . .	1801
Glendonwyn, Ismena, Scotland . . .	1801
Gordon, Christina, Scotland . . .	1768
Gordon, Frances, Scotland . . .	1770
Gordon, Ann, Scotland . . .	1770
Gordon, Catharine, Scotland . . .	1770
Gordon, Isabella, Scotland . . .	1771
Gordon, Ann, Scotland . . .	1778
Gordon, Eliza, Scotland . . .	1778
Gordon, Margaret, Scotland . . .	1780
Gordon, Jane, Scotland . . .	1780
Gordon, Salvador, Xerez, Spain . . .	1793

<i>Entered</i>		<i>Entered</i>	
Gordon, Margarita, <i>Xerez, Spain</i>	1793	Greenough, Eliza, <i>Wigan</i>	1810
Gordon, Rosela, <i>Xerez, Spain</i>	1799	Greenough, Margaret, <i>Manchester</i>	1834
Gordon, Christina, <i>Xerez, Spain</i>	1799	Gradwell, Margaret, <i>Preston</i>	1813
Gordon, Maria, <i>Xerez, Spain</i>	1855	Gradwell, Esther, <i>Preston</i>	1819
Gordon, Margarita, <i>Xerez, Spain</i>	1855	Gradwell, Mary Ann, <i>Preston</i>	1831
Gordon, Josephine, <i>Xerez, Spain</i>	1867	Gully, Mary, <i>Ackworth Park</i>	1841
Gordon, Louisa, <i>Xerez, Spain</i>	1874	Gully, Ann, <i>Ackworth Park</i>	1841
Gordon, Xaviera, <i>Xerez, Spain</i>	1875	Gully, Eliza, <i>Ackworth Park</i>	1849
Gordon, Alexandrina, <i>Xerez, Spain</i>	1879	Gully, Louisa, <i>Ackworth Park</i>	1849
Gogin, Margaret, <i>Hazlewood</i>	1795	Gwillam, Mary, <i>Lincolnshire</i>	1748
Gogin, Catharine, <i>Hazlewood</i>	1795	Gwillam, Grace, <i>Lincolnshire</i>	1748
Gogin, Jane, <i>Hazlewood</i>	1795	Gwillam, Anne, <i>Lincolnshire</i>	1757
Goodwin, Margaret, <i>London</i>	1800	Gwillam, Anne, <i>Lincolnshire</i>	1791
Goodman, Charlotte, <i>Demerara</i>	1833	Gwillam, Mary, <i>Lincolnshire</i>	1795
Goodman, Louisa, <i>Demerara</i>	1833	Haggerston, Jane, <i>Of Haggerston</i>	1710
Goodman, Madalina, <i>Demerara</i>	1835	Haggerston, Mary, <i>Of Haggerston</i>	1710
Gonzales, Mary, <i>Porto Rico</i>	1811	Haggerston, Mary, <i>Of Haggerston</i>	1767
Goldie, Mary, <i>York</i>	1843	Haggerston, Jane, <i>Of Haggerston</i>	1797
Goldie, Catharine, <i>York</i>	1843	Haggerston, Mary, <i>Ellingham</i>	1813
Goodbarn, Elisabeth, <i>Scarborough</i>	1846	Haggerston, Winefride, <i>Ellingham</i>	1831
Gormley, Catharine, <i>Ireland</i>	1847	Haggerston, Margaret, <i>Ellingham</i>	1831
Gosse, Kate, <i>Leeds</i>	1879	Haggerston, Winefride, <i>Ellingham</i>	1831
Gosse, Anne, <i>Leeds</i>	1879	Haggerston, Emma, <i>Ellingham</i>	1832
Grant, Ann, <i>Preston</i>	1712	Haggerston, Charlotte, <i>Ellingham</i>	1832
Grimston, Ann, <i>Yorkshire</i>	1739	Haggerston, Julia, <i>Ellingham</i>	1867
Grimston, Mary, <i>Yorkshire</i>	1740	Haggerston, Winefride, <i>Ellingham</i>	1867
Grimshaw, Helena, <i>Burnley</i>	1886	Hassall, Ann, <i>Worcestershire</i>	1741
Green, Frances, <i>Liverpool</i>	1759	Harnsnap, Alice, <i>Lancaster</i>	1748
Green, Ann, <i>Liverpool</i>	1761	Harnsnap, Helena, <i>Lancaster</i>	1748
Green, Frances, <i>Leeds</i>	1852		
Grehan, Jane, <i>Dublin</i>	1795		
Greenough, Mary, <i>Wigan</i>	1801		
Greenough, Ann, <i>Wigan</i>	1809		

	<i>Entered</i>		<i>Entered</i>
Harnsnap, Sarah, <i>Lancaster</i>	1775	Heighty Catharine, <i>Lancashire</i>	1776
Harnsnap, Eliza, <i>Lancaster</i>	1775	Heighty, Ann, <i>Lancashire</i>	1776
Hales, Anna Maria, <i>Canterbury</i>	1761	Heatley, Ann, <i>Lancashire</i>	1780
Hales, Elisabeth, <i>Canterbury</i>	1767	Hearne, Eliza, <i>Ireland</i>	1806
Hay, Margaret, <i>Of Drumelzier, Scotland</i>	1768	Henderson, Mary, <i>Newcastle</i>	1816
Hall, Winefride, <i>Yorkshire</i>	1778	Heaton, Elisabeth, <i>Newcastle</i>	1822
Hall, Eliza, <i>Yorkshire</i>	1779	Heads, Jane, <i>Bombay</i>	1866
Hall, Sophia, <i>Yorkshire</i>	1809	Heads, Annie, <i>Yorkshire</i>	1884
Hall, Elisabeth, <i>Liverpool</i>	1870	Herrero, Angela, <i>Spain</i>	1868
Hall, Kate, <i>Liverpool</i>	1871	Hedley, Eliza, <i>Felton, Northumberland</i>	1882
Hall, Mary, <i>Liverpool</i>	1871	Hedley, Jane, <i>Felton, Northumberland</i>	1882
Harrison, Mary, <i>Yorkshire</i>	1775	Hildigard, Winefride, <i>Lincolnshire</i>	1710
Harrison, Ann, <i>Yorkshire</i>	1775	Hibblesbene, Ann, <i>York</i>	1753
Harrison, Catharine, <i>Chorley</i>	1792	Hinde, Mary, <i>Lincolnshire</i>	1756
Harrison, Ann, <i>Chorley</i>	1798	Hippisley, Ann, <i>Somersetshire</i>	1770
Harrison, Ann, <i>York</i>	1818	Hippisley, Mary, <i>Somersetshire</i>	1777
Harrison, Mary, <i>York</i>	1828	Hippisley, Mary, <i>Shipton Mallet</i>	1783
Harrison, Mary Ann, <i>Masborough</i>	1859	Hind, Henrietta, <i>Ireland</i>	1779
Harrison, Florence, <i>Clifton Lodge</i>	1862	Hill, Mary, <i>Newcastle</i>	1786
Harrison, Margaret, <i>Newcastle</i>	1871	Hird, Mary, <i>Hull</i>	1847
Haughton, Helen, <i>Lancashire</i>	1776	Hibbert, Lydia, <i>Bilton Grange</i>	1850
Hangsnorth, Eliza, <i>Levet</i>	1779	Hibbert, Marguerite, <i>Bilton Grange</i>	1850
Hanby, Mary, <i>Durham</i>	1784	Hibbert, Cecilia, <i>Bilton Grange</i>	1852
Hawardan, Ann, <i>Wighan</i>	1792	Higgins, Reca, <i>Lahore, India</i>	1877
Hastley, Mary, <i>Pontefract</i>	1801	Hodgson, Mary, <i>Lintz</i>	1712
Hattersley, Helen, <i>Barton</i>	1850	Hodgson, Frances, <i>Lintz</i>	1712
Hattersley, Jane, <i>Barton</i>	1857	Hodgson, Mary, <i>Lancashire</i>	1717
Hattersley, Mary, <i>Barton</i>	1857	Hodgson, Mary, <i>Leighton</i>	1729
Hattersley, Louisa, <i>Barton</i>	1858	Hodgson, Frances, <i>Tone</i>	1732
Hauck, Emily, <i>Manchester</i>	1864	Hodgson, Margaret, <i>Tone</i>	1732
Hauck, Elisabeth, <i>Manchester</i>	1864	Hodgson, Ann, <i>London</i>	1735
Hagan, Margaret, <i>Liverpool</i>	1864	Hodgson, Mary, <i>Lintz</i>	1742
Haigh, Mary, <i>Erdington</i>	1870	Hodgson, Catharine, <i>Lintz</i>	1766
Haigh, Walburgha, <i>Erdington</i>	1870	Hodgson, Eliza, <i>Lintz</i>	1780
Haigh, Alice, <i>Erdington</i>	1877	Hodgson, Frances, <i>Birkdale</i>	1885
Hayes, Mary, <i>Preston</i>	1874	Hobson, Mary, <i>Pontefract</i>	1718
Hanson, Ida, <i>Tynemouth</i>	1878	Hobson, Ann, <i>Pontefract</i>	1719
Hesketh, Ann, <i>North Meols Hall, Co. Lancaster</i>	1725		
Heney, Mary, <i>Bristol</i>	1774		

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	Entered		Entered
Hobson, Jane, <i>Pontefract</i>	1724	Huntley, Margaret, <i>New-</i>	
Hobson, Mary, <i>Pontefract</i>	1790	castle	1712
Hobson, Mary, <i>Pontefract</i>	1796	Huntley, Mary, <i>Bishoprick</i>	1741
Hobson, Maude, <i>Pontefract</i>	1798	Hughes, Margaret, <i>Liver-</i>	
Hobson, Sarah, <i>Pontefract</i>	1803	pool.	1742
Hobson, Martha, <i>Pontefract</i>	1807	Hutton, Jane, <i>Bishoprick</i>	1754
Hobson, Sarah, <i>Pontefract</i>	1807	Hutton, Dorothy, <i>Bishop-</i>	
Hobson, Mary, <i>Pontefract</i>	1810	rick	1754
Hornyhold, Mary, <i>Black-</i>		Hutton, Bridget, <i>Bishop-</i>	
moor	1718	rick	1764
Hornyhold, Winefride,		Hutton, Catharine, <i>Knarves-</i>	
<i>Blackmoor</i>	1721	bro'	1788
Hornyhold, Bridget,		Hutchinson, Susanna,	
<i>Blackmoor</i>	1721	<i>Bishoprick</i>	1771
Hornyhold, Mary, <i>London</i>	1760	Hunt, Winefride, <i>Lincoln-</i>	
Hornyhold, Ann, <i>London</i>	1765	shire	1754
Howard, Ann, <i>Norfolk</i>	1726	Hunt, Eliza, <i>Lincolnshire</i>	1768
Howard, Mary, <i>Greystock</i>	1754	Hunt, Ann, <i>York</i>	1774
Howard, Catharine, <i>Corby</i>		Hunt, Helen, <i>York</i>	1777
Castle	1766	Humble, Mary, <i>Newcastle</i>	1761
Howard, Margaret, <i>Corby</i>		Humble, Susanna, <i>New-</i>	
Castle	1864	castle	1771
Howard, Agnes, <i>Corby</i>		Humble, Ann, <i>Bishoprick</i>	1772
Castle	1866	Humble, Margaret, <i>Bishop-</i>	
Holdforth, Mary, <i>Thirsk</i>	1784	rick	1774
Holdforth, Rose, <i>Leeds</i>	1830	Humble, Sarah, <i>Bishoprick</i>	1821
Holdforth, Clare, <i>Leeds</i>	1843	Huntress, Mary, <i>Durham</i>	1785
Horseman, Ann, <i>York</i>	1800	Husdell, Catharine, <i>Sunder-</i>	
Horseman, Mary, <i>Cumber-</i>		land.	1836
land.	1803	Husdell, Margaret, <i>Sunder-</i>	
Horseman, Ann, <i>Cumberland</i>	1807	land.	1849
Hooks, Mary, <i>Lincolnshire</i>	1810	Hussey, Catharine, <i>Antigua</i>	1776
Hooker, Frances, <i>Lincoln-</i>		Ingleby, Ann, <i>Laukland</i>	1715
shire	1811	Innes, Mary, <i>Scotland</i>	1768
Hooker, Sarah, <i>Lincoln-</i>		Ireland, Ann, <i>Of Crofton</i>	1710
shire	1814	Iveson, Mary, <i>Holderness</i>	1777
Horsely, Mary, <i>Hull</i>	1811	Iveson, Mary, <i>Holderness</i>	1783
Hoey, Harriet, <i>Dublin</i>	1841	Iveson, Margaret, <i>Holder-</i>	
Hostage, Ann, <i>Chester</i>	1842	ness	1786
Hostage, Frances, <i>Chester</i>	1858	Iveson, Teresa, <i>Holderness</i>	1787
Holdforth, Ada, <i>Wakefield</i>	1854	Iveson, Winefride, <i>Holder-</i>	
Hore, Winefride, <i>Crosby</i>	1868	ness	1793
Husband, Elisabeth, <i>York-</i>		Jackson, Elisabeth, <i>Chorley</i>	1825
shire	1710	Jackson, Ellen, <i>Chorley</i>	1827
Hunter, Jane, <i>Northumber-</i>		Jackson, Eliza, <i>Liverpool</i>	1827
land.	1719	Jackson, Jane, <i>Liverpool</i>	1828
Hunter, Mary, <i>Calaly</i>	1721	Jackson, Frances, <i>Liverpool</i>	1831
Hunter, Ann, <i>Calaly</i>	1721	Jackson, Eleanor, <i>Scar-</i>	
Hunter, Margaret, <i>Calaly</i>	1721	borough	1840
Hunter, Ann, <i>Scotland</i>	1825		

<i>Entered</i>		<i>Entered</i>	
Jackson, Ann, <i>Preston</i> . . .	1851	Kinan, Mary, <i>Dundalk</i> . . .	1804
Jackson, Laura, <i>Chorley</i> . . .	1866	Kinan, Ellen, <i>Dundalk</i> . . .	1804
James, Christina, <i>Birkinhead</i> . . .	1869	Kilkelly, Jane, <i>Galway</i> . . .	1842
James, Monica, <i>Birkinhead</i> . . .	1869	Kilkelly, Eliza, <i>Galway</i> . . .	1844
Jones, Winefride, <i>Lancaster</i> . . .	1771	Knight, Ursula, <i>Lincolnshire</i> . . .	1713
Jones, Mary, <i>Lancaster</i> . . .	1793	Knight, Elisabeth, <i>Lincolnshire</i> . . .	1722
Jones, Constantia, <i>Lancaster</i> . . .	1793	Knight, Lucy, <i>Ingerby</i> . . .	1735
Jones, Catharine, <i>Lancaster</i> . . .	1793	Knight, Mary, <i>Frickley</i> . . .	1737
Johnson, Elisabeth, <i>Holderness</i> . . .	1833	Knight, Elisabeth, <i>Lincolnshire</i> . . .	1737
Johnson, Mary Agnes, <i>Holderness</i> . . .	1838	Knight, Susanna, <i>Leicestershire</i> . . .	1790
Joyce, Minnie, <i>Dublin</i> . . .	1858	Knight, Catharine, <i>Lincolnshire</i> . . .	1796
Jump, Mary, <i>Liverpool</i> . . .	1773	Knaresborough, Emma, <i>Ireland</i> . . .	1843
Jump, Margaret, <i>Liverpool</i> . . .	1823	Knaresborough, Catharine, <i>Ireland</i> . . .	1843
Jump, Helen, <i>Liverpool</i> . . .	1826		
Kay, Ann, <i>Liverpool</i> . . .	1795	Lawson, Bridget, <i>Brough Hall</i> . . .	1724
Kay, Margaret, <i>Liverpool</i> . . .	1795	Lawson, Catharine, <i>Brough Hall</i> . . .	1757
Kay, Elisabeth, <i>Sunderland</i> . . .	1842	Lawson, Eliza, <i>York</i> . . .	1767
Kay, Elisabeth, <i>Harrogate</i> . . .	1878	Lawson, Anastasia, <i>Brough Hall</i> . . .	1781
Kavanagh, Margaret, <i>Dublin</i> . . .	1802	Lawson, Eliza, <i>Brough Hall</i> . . .	1781
Kestwan, Catharine, <i>Sheffield</i> . . .	1792	Lawson, Clarinda, <i>York</i> . . .	1811
Kelly, Bedelia, <i>Ireland</i> . . .	1811	Lawson, Grace, <i>Brough Hall</i> . . .	1845
Kelly, Maria, <i>Ireland</i> . . .	1814	Langdale, Hon. Dorothy, <i>Yorkshire</i> . . .	1724
Kelly, Maria, <i>Ireland</i> . . .	1827	Langdale, Winefride, <i>Yorkshire</i> . . .	1729
Kelly, Mary Ann, <i>Manchester</i> . . .	1850	Langdale, Margaret, <i>Cliff</i> . . .	1737
Kelly, Margaret, <i>Manchester</i> . . .	1850	Langdale, Mary, <i>London</i> . . .	1760
Kelly, Kate, <i>Manchester</i> . . .	1850	Langdale, Dorothy, <i>London</i> . . .	1760
Kelly, Teresa, <i>Dublin</i> . . .	1873	Langdale, Jane, <i>Scarborough</i> . . .	1766
Kersebiac, Marguerite, <i>Nantes</i> . . .	1856	Langdale, Margaret, <i>London</i> . . .	1772
Kearney, Mary, <i>Kildare</i> . . .	1871	Langdale, Eliza, <i>London</i> . . .	1772
Kennedy, Alice, <i>Liverpool</i> . . .	1883	Langdale, Barbara, <i>London</i> . . .	1783
Kennedy, Constantia, <i>Liverpool</i> . . .	1886	Langdale, Mary, <i>Holburn Lodge</i> . . .	1784
Kirby, Catharine, <i>Yorkshire</i> . . .	1769	Langdale, Frances, <i>Preston</i> . . .	1811
Kirwin, Mary, <i>London</i> . . .	1772	Langdale, Mary, <i>Houghton Hall</i> . . .	1827
Kirwin, Ellen, <i>London</i> . . .	1772	Langdale, Charlotte, <i>Houghton Hall</i> . . .	1827
Kirkham, Mary, <i>Lancashire</i> . . .	1789		
Kirkham, Catharine, <i>Lancaster</i> . . .	1819		
Kirkham, Maria, <i>Liverpool</i> . . .	1821		
Kirkham, Hester, <i>Liverpool</i> . . .	1822		

<i>Entered</i>		<i>Entered</i>	
Langdale, Eliza, <i>Houghton Hall</i>	1832	Leadbitter, Jane, <i>The Spital, Hexham</i>	1878
Langdale, Frances, <i>Houghton Hall</i>	1837	Lilly, Winefride, <i>Lincolnshire</i>	1711
Langdale, Mary, <i>Houghton Hall</i>	1871	Liddell, Grace, <i>Hartlepool</i>	1791
Langdale, Pauline, <i>Houghton Hall</i>	1871	Liddell, Dorothy, <i>Newcastle</i>	1820
Lambton, Eleanor, <i>Bishoprick</i>	1745	Liddell, Mary, <i>Hexham</i>	1886
Lamb, Eliza, <i>Northumberland</i>	1758	Lodge, Mary, <i>York</i>	1712
Lamb, Martha, <i>Barnard Castle</i>	1803	Lodge, Mary, <i>York</i>	1744
Langley, Ann, <i>Worksop</i>	1778	Lomax, Eliza, <i>Clayton Hall Preston</i>	1781
Langley, Catharine, <i>Worksop</i>	1778	Lomax, Mary, <i>Clayton Hall Preston</i>	1848
Langley, Barbara, <i>Worksop</i>	1783	Lomax, Helen, <i>Clayton Hall Preston</i>	1853
Langley, Mary Ann, <i>Worksop</i>	1802	Lomax, Ebba, <i>Liverpool</i>	1869
Lawless, Helen, <i>Ireland</i>	1783	Lomas, Mary Ann, <i>Knaresborough</i>	1792
Lawless, Ann, <i>Ireland</i>	1783	Lopez, Maria, <i>Spain</i>	1825
Lambert, Margaret, <i>Ireland</i>	1798	Lobé, Maria, <i>Port St. Mary</i>	1833
Lambert, Lætitia, <i>Ireland</i>	1798	Locke, Agnes, <i>London</i>	1875
Lambert, Mary, <i>Leeds</i>	1809	Locke, Elsey, <i>London</i>	1875
Laytham, Mary, <i>Lancashire</i>	1808	Locke, Eleanor, <i>London</i>	1875
Langster, Maria, <i>Aberdeen</i>	1830	Lunt, Mary, <i>Lancashire</i>	1789
Langster, Margaret, <i>Aberdeen</i>	1832	Lupton, Margaret, <i>Lancaster</i>	1819
Laing, Lucy, <i>Fedburgh</i>	1856	Lynwood, Elisabeth <i>Antigua</i>	1727
Laing, Mary Aloysia, <i>Fedburgh</i>	1856	Lynch, Mary, <i>W. Indies</i>	1743
Laing, Lisa Teresa, <i>Fedburgh</i>	1856	Lynch, Biddy, <i>W. Indies</i>	1759
Lawrence, Mary, <i>Liverpool</i>	1859	Lynch, Mary, <i>W. Indies</i>	1762
Lee, Mary, <i>London</i>	1780	Lynch, Reditia, <i>Galway</i>	1807
Leslie, Amelia, <i>Aberdeen</i>	1792	Lynch, Mary, <i>Galway</i>	1807
Leslie, Harriet, <i>Aberdeen</i>	1792	Lynch, Margaret, <i>Ireland</i>	1810
Leslie, Teresa, <i>Aberdeen</i>	1792	Lynch, Margaret, <i>Galway</i>	1812
Leigh, Margaret, <i>Liverpool</i>	1800	Lynch, Mary, <i>Galway</i>	1812
Leigh, Eliza, <i>Liverpool</i>	1804	Lynch, Mary, <i>Ireland</i>	1820
Leigh, Jane, <i>Liverpool</i>	1805	Lynch, Barbara, <i>Ireland</i>	1845
Leigh, Mary, <i>Liverpool</i>	1812	Lyons, Mary, <i>Ireland</i>	1809
Leigh, Sarah, <i>Liverpool</i>	1812	Madero, Elisabeth, <i>Warwickshire</i>	1723
Lewis, Lætitia, <i>London</i>	1811	Maiborn, Mary, <i>Pontop</i>	1725
Lewis, Sophia, <i>London</i>	1813	Macclesfield Margaret, <i>Chisterton</i>	1734
Leonard, Teresa, <i>London</i>	1845	Macclesfield, Elisabeth, <i>Chisterton</i>	1736
Leadbitter, Catharine, <i>The Spital, Hexham</i>	1878	Macclesfield, Agnes, <i>Chisterton</i>	1740
		Mayes, Cecily, <i>Yarm</i>	1734

<i>Entered</i>		<i>Entered</i>	
Maxwell, Elisabeth,		Martin, Mary Ann, Wake-	
<i>Munches</i>	1741	<i>field</i>	1838
Maxwell, Ann, <i>Munches</i> .	1741	Martin, Teresa, <i>Wakefield</i> .	1851
Maxwell, Mary, <i>Munches</i> .	1742	Manny, Celide, <i>America</i> .	1798
Maxwell, Mary, <i>Everingham</i>		Marsh, Miss, <i>Liverpool</i> . .	1800
<i>Park</i>	1812	Marsh, Charlotte, <i>Liverpool</i>	1806
Maxwell, Laura, <i>Scarthing-</i>		Marshall, Mary, <i>Linton</i> . .	1808
<i>well Hall</i>	1853	Marshall, Ann, <i>Linton</i> . .	1808
Maxwell, Hon. Guendaline		Marshall, Eliza, <i>Linton</i> . .	1810
<i>Everingham Park</i>	1856	Magneval, Julia, <i>W. Indies</i>	1813
Maxwell, Juliana, <i>Scar-</i>		Mahon, Mary Ann, <i>Dublin</i>	1820
<i>thingwell Hall</i>	1863	Markland, Agnes, <i>Man-</i>	
Maxwell, Hon. Teresa		<i>chester</i>	1827
<i>Everingham Park</i>	1864	Machell, Elisabeth, <i>Preston</i>	1835
Maxwell, Hon. Everilda,		Machell, Mary, <i>Preston</i> . .	1835
<i>Everingham Park</i>	1864	Maguire, Catharine, <i>York</i> .	1848
Maxwell, Louisa, <i>Scar-</i>		Markham, Catharine,	
<i>thingwell Hall</i>	1868	<i>Holme</i>	1850
Massey, Mary, <i>Dutton</i>		Maclauran, Annie, <i>Holme</i> .	1850
<i>Lodge</i>	1753	Mathers, Catharine, <i>Aus-</i>	
Massey, Ann, <i>Dutton Lodge</i> ,	1753	<i>tralia</i>	1860
Massey, Mary, <i>Lancashire</i> ,	1761	Manley, Mary Angela,	
Massey Catharine, <i>Pud-</i>		<i>Spofforth Hall</i>	1876
<i>dington</i>	1770	Manley, Emily, <i>Spofforth</i>	
Massey, Mary Ann, <i>An-</i>		<i>Hall</i>	1877
<i>tigua</i>	1838	Manley, Laura, <i>Spofforth</i>	
Massey, Mary, <i>Ormskirk</i> ,	1864	<i>Hall</i>	1877
Mathew, Gertrude, <i>Spain</i> ,	1775	Manley, Annie, <i>Spofforth</i>	
Macdonald, Margaret, <i>Scot-</i>		<i>Hall</i>	1877
<i>land</i>	1773	Manley, Angela, <i>Spofforth</i>	
Macdonald, Mary, <i>Scot-</i>		<i>Hall</i>	1877
<i>land</i>	1779	MacEvoy, Bridget, <i>Santa</i>	
Macdonald, Alice, <i>Scotland</i>	1785	<i>Cruz, W. Indies</i>	1766
Macdonald, Mary, <i>Scot-</i>		MacEvoy, Ann, <i>Santa</i>	
<i>land</i>	1785	<i>Cruz, W. Indies</i>	1766
Macdonald, Georgina, <i>Scot-</i>		McDonald, Mary, <i>Durham</i>	1790
<i>land</i>	1786	McDonald, Alice, <i>Durham</i> .	1790
Macdonald, Mary, <i>Dal-</i>		McDonnell, Isabella, <i>Scot-</i>	
<i>beatia</i>	1852	<i>land</i>	1795
Macdonald, Frances, <i>Dal-</i>		McDonnell, Margaret,	
<i>beatia</i>	1855	<i>Durham</i>	1798
Macdonald, Catharine,		McLaughtin, Catharine,	
<i>Dalbeatia</i>	1855	<i>Spain</i>	1810
Macdonald, Teresa, <i>Dal-</i>		McCarthy, Catharine,	
<i>beatia</i>	1858	<i>Ireland</i>	1818
Macdonald, Mary, <i>Preston</i>	1862	McDowell, Adelaide, <i>Leeds</i>	1855
MacLoughlin, Maria, <i>India</i>	1884	McGrath, Gertrude, <i>Dun-</i>	
MacLoughlin, Rachael,		<i>garoon</i>	1857
<i>India</i>	1884	McMahon, Sarah, <i>Liver-</i>	
Martin, Mary, <i>London</i> . .	1782	<i>pool</i>	1880

<i>Entered</i>		<i>Entered</i>	
McMahon, Elisabeth,		Molyneux, Frances, Grange	1741
Liverpool	1880	Moore, Ann, Loftus	1717
Messenger, Mary, Of Fon.	1715	Moore, Catharine, Barn-	
Meynell, Mary, Kilvington		brough	1728
Hall	1718	Moore, Bridget, Barn-	
Meynell, Catharine, Kil-		brough	1732
vington Hall	1780	Moore, Mary, Barnbrough .	1740
Meynell, Ann, Kilvington		Moore, Mary, Ireland . . .	1800
Hall	1781	Moore, Catharine, Chorley.	1840
Meynell, Miss, Lincolnshire	1805	Morley, Mary, Holme . . .	1718
Meynell, Teresa, Kilvington		Morley, Elisabeth, Holme .	1732
Hall	1839	Morley, Jane, Holme . . .	1732
Meynell, Emma, Kilvington		Morley, Ann, Holme . . .	1732
Hall	1841	Morley, Mary Ann, Mes-	
Meynell, Eliza, Hull . . .	1842	singham	1737
Metcalfe, Mary, Holderness	1718	Morley, Jane, Messingham.	1741
Metcalfe, Ann, Lincolnshire	1723	Morley, Henrietta, Mes-	
Metcalfe, Jane, Lincolnshire	1746	singham	1747
Metcalfe, Cecily, Dales . .	1748	Mosley, Mary, Lincolnshire	1727
Metcalfe, Anne, Lincoln-		Mosley, Helen, Lincolnshire	1732
shire	1761	Mosley, Winefride, Lincoln-	
Metcalfe, Miss, Richmond .	1799	shire	1743
Metcalfe, Mary, Richmond.	1799	Mosley, Mary Ann, Lincoln-	
Meade, Eliza, London . . .	1773	shire	1761
Meade, Maria, Bath	1819	Moody, Catharine, London	1775
Meade, Mary, Harrogate . .	1886	Moody, Monica, Malvern . .	1873
Mew, Elisabeth, Hull . . .	1826	Morgan, Alice, Lancashire .	1782
Merry, Lætitia, London . .	1831	Moressey, Mary, Madeira .	1793
Millington, Margaret, Lin-		Moressey, Ann, Madeira . .	1793
colnshire	1725	Moressey, Catharine, Ma-	
Millington, Dorothy, Lin-		deira	1793
colnshire	1739	Morrough, Mary, Cork . . .	1793
Minnes, Margaret, Scot-		Morrough, Eliza, Cork . . .	1793
land	1743	Morla, Margaret, Spain . . .	1799
Midlance, Martha, London	1791	Mouless, Mary, Lincolnshire	1805
Middelton, Mary, Stockheld		Molloy, Matilda, Ireland . .	1818
Park	1790	Molloy, Mary, Ireland . . .	1818
Middelton, Ann, Stockheld		Mousley, Maria, Cadiz . . .	1826
Park	1790	Mousley, Emelia, Cadiz . .	1826
Middelton, Juliana, Stock-		Mondelet, Caroline, Mon-	
held Park	1827	treal	1839
Middelton, Apolonia,		Mondelet, Charlotte, Mon-	
Stockheld Park	1827	treal	1839
Middelton, Mary Ann,		Moran, Maria, Huddersfield	1846
Stockheld Park	1830	Moran, Helen, Huddersfield	1848
Middelton, Frances, Stock-		Morine Julia, Burnley . . .	1854
held Park	1844	Mottram, Louisa, Birming-	
Middleton, Edith, Tivoli		ham	1855
Ilkley	1878	Munday, Ann, Yorkshire . .	1711
Molyneux, Bridget, Grange	1710	Murphy, Johanna, Liverpool	1717

Entered

Murphy, Catharine, *Ireland* 1814
 Murphy, Marguerita, *Cadiz* 1835
 Murray, Catharine, *Ireland* 1811
 Mylott, Elisabeth, *Ireland* 1710

Nappier, Mary, *York* . . . 1712
 Nandyke, Mary, *Richmond* 1733
 Nandyke, Rosa, *Richmond* 1734
 Naylor, Eliza, *Lancashire* . 1808
 Nelson, Mary, *Newcastle* . 1791
 Nelson, Ann, *Newcastle* . . 1791
 Newton, Catharine, *Irnham* 1796
 Needham, Frances, *Irnham* 1798
 Nowlan, Mary Ann, *Dublin* 1805
 Nowlan, Mary Ann, *Dublin* 1809
 Nowlan, Jane, *Dublin* . . . 1814
 Nowlan, Catharine, *Dublin* 1814
 Noblet, Agnes, *Lytham* . . . 1841
 Noble, Julia, *Lea nr. Preston* 1846
 Noble, Ann, *Lea nr. Preston* 1848
 Noble, Frances, *Lea nr. Preston* . . . 1848
 Noble, Amelia, *Lea nr. Preston* . . . 1850
 Noble, Rhoda, *Lea nr. Preston* . . . 1854
 Noble, Eliza, *Manchester* . 1855
 Noble, Frances, *Manchester* 1858
 Nugent, Mary, *India* . . . 1741

O'Brien, Ellen, *Thurles* . . 1856
 O'Brien, Mary, *Thurles* . . 1856
 O'Byrne, Agnes, *Liverpool* 1858
 O'Connor, Margaret, *Scarborough* . . . 1740
 O'Connor, Mary, *Dublin* . 1796
 O'Connor, Margaret, *Dublin* 1808
 O'Connor, Mary, *Dublin* . 1811
 O'Connor, Julia, *Dublin* . 1817
 O'Dwyer, Mary, *Liverpool* 1870
 O'Neill, Mary Ann, *Liverpool* . . . 1826
 O'Neill, Catharine, *Liverpool* . . . 1826
 O'Neill Power, Victoria, *Snow Hill, Waterford* . 1853
 O'Neill Power, Mary, *Snow Hill, Waterford* . 1859
 O'Neill Power, Eliza, *Snow Hill, Waterford* . 1862

Entered

Ormandby, Lucy, *London* 1726
 O'Reilley, Cecilia, *Dublin* . 1793
 O'Reilley, Rosetta, *Dublin* 1794
 O'Reilley, Elisabeth, *Ireland* . . . 1811
 O'Reilley, Teresa, *Navan* . 1839
 O'Ryan, Mary, *Chester* . . 1794
 Overbach, Anna, *Bonn* . . . 1863
 Orrell, Mary, *Liverpool* . 1816
 Osbasdeston, Isabella, *Sunderland* . . . 1744
 O'Shea, Eliza, *Cork* . . . 1793
 Oust, Ann, *Holderness* . . 1758
 Oust, Mary, *Holderness* . . 1764
 Oust, Mary Ann, *Holderness* 1842
 Oates, Lucy, *Hecmonwike* . 1885
 Oates, Mary, *Hecmonwike* . 1885

Palmes, Grace, *Naburn, Yorks* . . . 1711
 Palmes, Mary, *Naburn, Yorks* . . . 1711
 Patterson, Elisabeth, *Lincolnshire* . . . 1714
 Parkinson, Mary, *Lancashire* . . . 1754
 Parkinson, Mary, *Lancashire* . . . 1765
 Parkson, Elisabeth, *Newcastle* . . . 1762
 Parsonson, Mary, *Lancashire* . . . 1770
 Parker, Ann, *Preston* . . . 1807
 Paiva de Iphegenia, Maria, *Lisbon* . . . 1804
 Paulet, Anna Maria, *London* 1824
 Paulet, Mary, *London* . . . 1827
 Paupardin, Ernestine, *Clermont, Auvergne* . . 1847
 Padbury, Matilda, *Chili, S. America* . . . 1854
 Parr, Minnie, *Newcastle* . 1875
 Percy, Elisabeth, *Stubs* . . 1710
 Perkins, Mary, *Yorkshire* . 1761
 Perkins, Lucy, *Gormersal nr. Leeds* . . . 1876
 Perk, Frances, *Lancashire* . 1771
 Peart, Eliza, *Hull* . . . 1804
 Pereira, Maria Helena, *Lisbon* . . . 1804

	Entered		Entered
Pemberton, Mary, <i>Lancashire</i>	1820	Pyke, Frances, <i>Preston</i>	1854
Pearce, Mary Ann, <i>Nottingham</i>	1850	Rayne, Frances, <i>Newcastle</i>	1711
Pearce, Catharine, <i>Nottingham</i>	1853	Ravenscroft, Susanna, <i>Northampton</i>	1725
Philips, Mary, <i>Nottingham</i>	1848	Ravenscroft, Mary, <i>Lincolnshire</i>	1753
Plews, Jane Ann, <i>Darlington</i>	1834	Ravenscroft, Susanna, <i>Lincolnshire</i>	1761
Porter, Catharine, <i>Lancashire</i>	1737	Raines, Mary, <i>Hull</i>	1811
Porter, Jane, <i>Lancashire</i>	1795	Radcliffe, Sophia, <i>Rudding Park</i>	1835
Porter, Frances, <i>Lancashire</i>	1802	Radcliffe, Amelia, <i>Rudding Park</i>	1835
Power, Mary, <i>W. Indies</i>	1775	Radcliffe, Matilda, <i>Rudding Park</i>	1835
Power, Margaret, <i>W. Indies</i>	1775	Radcliffe, Flora, <i>Rudding Park</i>	1837
Power, Ellen, <i>Dublin</i>	1813	Radcliffe, Isabella, <i>Rudding Park</i>	1838
Power, Frances, <i>Dublin</i>	1813	Radcliffe, Alesandrina, <i>Rudding Park</i>	1840
Ponfilly, Angelique, <i>France</i>	1798	Radcliffe, Georgina, <i>Rudding Park</i>	1845
Pochaine, Mary, <i>Newcastle</i>	1811	Radcliffe, Laura, <i>Rudding Park</i>	1845
Poole, Helen, <i>York</i>	1818	Radcliffe, Gwendaline, <i>Ripon</i>	1874
Poole, Cecilia, <i>York</i>	1820	Radcliffe, Catharine, <i>Rudding Park</i>	1878
Portel, Agnes, <i>Trinidad</i>	1820	Rankin, Edith, <i>Waterloo nr. Liverpool</i>	1864
Polding, Fanny, <i>Blackburn</i>	1865	Rankin, Frances, <i>Waterloo nr. Liverpool</i>	1864
Polding Osith, <i>Blackburn</i>	1867	Rankin, Caroline, <i>Waterloo nr. Liverpool</i>	1866
Polding, Janet, <i>Blackburn</i>	1874	Rankin, Agnes, <i>Waterloo nr. Liverpool</i>	1866
Powell, Mary Amelia, <i>Newcastle</i>	1870	Reed, Barbara, <i>Northumberland</i>	1710
Powell, Christina, <i>Newcastle</i>	1870	Reed, Isabella, <i>Newcastle</i>	1805
Powell, Margaret, <i>Liverpool</i>	1876	Reynoldson, Mary, <i>York</i>	1757
Ponhon, (de) Marie, <i>Spa, Belgium</i>	1885	Reilly, Mary, <i>Suffold</i>	1787
Pridgin, Ann, <i>Yorkshire</i>	1730	Reynolds, Frances, <i>Manchester</i>	1787
Pratt, Ann, <i>Richmond, Yorks</i>	1802	Reaveley, Ann, <i>Newcastle</i>	1796
Pratt, Eliza, <i>Richmond, Yorks</i>	1805	Reaveley, Henrietta, <i>Newcastle</i>	1797
Prest, Frances, <i>Yorkshire</i>	1846	Reaveley, Frances, <i>Newcastle</i>	1800
Priestman, Clare, <i>Richmond, Yorks</i>	1861		
Primavesi, Romilda, <i>Cardiff</i>	1883		
Primavesi, Edith, <i>Cardiff</i>	1884		
Pulleyn, Ann, <i>Yorkshire</i>	1723		
Pulleyn, Elisabeth, <i>York</i>	1757		
Pulleyn, Mary, <i>York</i>	1861		
Pudsey, Mary, <i>Barnard</i>	1726		
Puente, Dolores, <i>Cadix</i>	1823		
Pyke, Mary Ann, <i>Preston</i>	1845		
Pyke, Margaret, <i>Preston</i>	1850		
Pyké, Jane, <i>Preston</i>	1850		
Pyke, Agnes, <i>Preston</i>	1854		

	<i>Entered</i>		<i>Entered</i>
Rettori, Teresa, <i>Siena, Italy</i>	1879	Robertson, Jannet, <i>Scotland</i>	1769
Riccardy, Mary, <i>London</i>	1713	Robertson, Eliza, <i>Dunkirk</i>	1793
Riddell, Dorothy, <i>North-umberland</i>	1713	Robertson, Mary, <i>Dunkirk</i>	1793
Riddell, Barbara, <i>Swinburne</i>	1744	Robinson, Margaret, <i>Scotland</i>	1771
Riddell, Mary, <i>Swinburne</i>	1769	Robinson, Ann, <i>Yorkshire</i>	1773
Riddell, Eliza, <i>Swinburne</i>	1769	Robinson, Mary, <i>Yorkshire</i>	1778
Riddell, Ann, <i>Swinburne</i>	1780	Robinson, Mary Ann, <i>Holderness</i>	1794
Riddell, Isabella, <i>North-umberland</i>	1825	Robinson, Susanna, <i>Holderness</i>	1802
Riddell, Frances, <i>Felton Park</i>	1849	Robinson, Eliza, <i>Holderness</i>	1803
Riddell, Teresa, <i>Felton Park</i>	1849	Robinson, Maria, <i>Holderness</i>	1824
Riddell, Gertrude, <i>Felton Park</i>	1849	Robinson, Eleanor, <i>Liverpool</i>	1827
Riddell, Laura, <i>Bootham House, York</i>	1852	Robinson, Mary Ann, <i>Durham</i>	1833
Riddell, Mary, <i>Hermeston Grange</i>	1877	Robinson, Kate, <i>Holderness</i>	1836
Riddell, Teresa, <i>Hermeston Grange</i>	1878	Robinson, Sarah, <i>Holderness</i>	1836
Riddell, Helen, <i>Hermeston Grange</i>	1878	Robinson, Mary Jessey, <i>Holderness</i>	1838
Richmond, Ann, <i>York</i>	1729	Robinson, Teresa, <i>Holderness</i>	1840
Ridley, Ann, <i>Newcastle</i>	1764	Robinson, Mary Ann, <i>Holderness</i>	1841
Richardson, Mary, <i>Lancashire</i>	1778	Robinson, Anna Maria, <i>Holderness</i>	1841
Richardson, Ann, <i>Holderness</i>	1802	Robinson, Clare, <i>Holderness</i>	1845
Richardson, Ann, <i>Holderness</i>	1806	Robinson, Margaret, <i>North Shields</i>	1882
Richardson, Eliza, <i>Holderness</i>	1820	Roberts, Helena, <i>Cadiz</i>	1805
Richardson, Ann, <i>Holderness</i>	1840	Rodgett, Jane, <i>Blackburn</i>	1827
Richardson, Sarah Jane, <i>Huddersfield</i>	1847	Rodgett, Betsey, <i>Blackburn</i>	1853
Richardson, Jane, <i>Holderness</i>	1857	Roarke, Eleanor, <i>Ireland</i>	1849
Rice, Eliza, <i>Lancashire</i>	1806	Roarke, Catharine, <i>Ireland</i>	1849
Rimmer, Margaret, <i>Liverpool</i>	1857	Routh, Mabel, <i>Rounding, Leeds</i>	1883
Rimmer, Jane, <i>Liverpool</i>	1862	Routh, Ada, <i>Rounding, Leeds</i>	1883
Rimmer, Elisabeth, <i>Liverpool</i>	1867	Russell, Mary, <i>Liverpool</i>	1786
Rimmer, Teresa, <i>Liverpool</i>	1871	Russell, Mary, <i>York</i>	1791
Riley, Kate, <i>Leeds</i>	1865	Russell, Catharine, <i>York</i>	1803
Rowles, Barbara, <i>London</i>	1712	Russell, Monica, <i>York</i>	1808
		Rush, Rose Ann, <i>Manchester</i>	1814
		Rush, Julia, <i>Manchester</i>	1814
		Rush, Louisa, <i>Manchester</i>	1817
		Rush, Christina, <i>Manchester</i>	1817

	Entered		Entered
Ryan, Margaret, <i>Dublin</i>	1805	Selby, Elisabeth, <i>York</i>	1764
Salvin, Dorothy, <i>Of Prudhoe</i>	1716	Selby, Mary, <i>London</i>	1768
Salvin, Mary, <i>Croxdale</i>	1734	Selby, Catharine, <i>Biddleston</i>	1827
Salvin, Ann, <i>Easingwold</i>	1757	Selby, Mary, <i>Biddleston</i>	1830
Salvin, Catharine, <i>Croxdale</i>	1769	Selby, Eleanor, <i>Biddleston</i>	1830
Salvin, Mary, <i>Croxdale</i>	1769	Selby, Elisabeth, <i>Biddleston</i>	1850
Salvin, Ann, <i>Croxdale</i>	1770	Seal, Amelia, <i>Liverpool</i>	1769
Salvin, Margaret, <i>Croxdale</i>	1777	Seal, Frances, <i>Liverpool</i>	1774
Salvin, Isabella, <i>Croxdale</i>	1777	Seal, Margaret, <i>Liverpool</i>	1775
Salvin, Eliza, <i>Croxdale</i>	1791	Seal, Alice, <i>Liverpool</i>	1775
Salvin, Eliza, <i>Croxdale</i>	1820	Shuttleworth, Margaret, <i>Of Turnover</i>	1737
Salvin, Louisa, <i>Croxdale</i>	1820	Shuttleworth, Miss, <i>Sheffield</i>	1800
Salvin, Agnes, <i>Croxdale</i>	1825	Shuttleworth, Mary Ann, <i>Worksop</i>	1804
Salvin, Mary, <i>Burn Hall</i>	1861	Shurel, Mary, <i>India</i>	1759
Salvin, Louisa, <i>Burn Hall</i>	1861	Shorley, Mary, <i>Liverpool</i>	1760
Sanderson, Elisabeth, <i>Lancashire</i>	1722	Sharp, Grace, <i>Lincolnshire</i>	1776
Sanderson, Eliza, <i>North- umberland</i>	1778	Sharp, Mary, <i>Lincolnshire</i>	1782
Sanderson, Eliza, <i>Shields</i>	1793	Sharp, Maria, <i>Lincolnshire</i>	1790
Sanderson, Clementina, <i>Sunderland</i>	1810	Shaw, Mary, <i>Lancashire</i>	1789
Saragan, Mary, <i>York</i>	1738	Shearman, Ann, <i>Ireland</i>	1813
Sagrave, Eleonora, <i>Ireland</i>	1756	Sherlock, Isabella, <i>Ireland</i>	1819
Savage, Mary, <i>Yorkshire</i>	1784	Sherlock, Sophia, <i>Kil- magemogue</i>	1863
Saul, Mary, <i>Stubbs Walding</i>	1807	Sherlock, Mary Julia, <i>Corrigmosna</i>	1864
Saul, Catharine, <i>Stubbs Walding</i>	1807	Shearer, Margaret, <i>Ardros- sen, Scotland</i>	1861
Saul, Elisabeth, <i>Yorkshire</i>	1815	Shearer, Georgina, <i>Ard- rossen, Scotland</i>	1867
Sallemauve, Isabella, <i>Ireland</i>	1815	Shearer, Kate, <i>Ardrossen, Scotland</i>	1869
Safe, Eliza, <i>Trinidad</i>	1817	Sheridan, Caroline, <i>Wick- low</i>	1870
Sandford, Mary Ann, <i>Manchester</i>	1824	Sheridan, Frances, <i>Wick- low</i>	1870
Sandford, Catharine, <i>Manchester</i>	1824	Sheridan, Geraldine, <i>Wicklow</i>	1870
Sandford, Helen, <i>Man- chester</i>	1825	Sheridan, Alicia, <i>Allahabad, India</i>	1877
Sansome, Fanny, <i>Blackburn</i>	1865	Shiel, Clara, <i>Liverpool</i>	1875
Scrope, Mary, <i>Danby Hall</i>	1710	Simpson, Mary, <i>Aberford</i>	1727
Scrope, Clementina, <i>Danby Hall</i>	1775	Simpson, Mary Johanna, <i>Liverpool</i>	1804
Scrope, Florence, <i>Roscrea, Ireland</i>	1874	Simpson, Eliza, <i>Liverpool</i>	1809
Scrope, Cecily, <i>Danby Hall</i>	1876	Simpson, Louisa, <i>Liverpool</i>	1814
Scott, Frances, <i>Lincolnshire</i>	1777	Silvertop, Winefride, <i>New- castle</i>	1755
Selby, Frances, <i>North- umberland</i>	1722		
Selby, Elisabeth, <i>Biddleston</i>	1734		

<i>Entered</i>			
Silvertop, Bridget, <i>Newcastle</i>	1756	Smith, Isabella, <i>Wood House</i>	1818
Silvertop, Eliza, <i>Newcastle</i>	1756	Smith, Mary Ann, <i>York</i>	1819
Silvertop, Maria, <i>Benwell</i>	1783	Smith, Margaret, <i>York</i>	1823
Silvertop, Mary, <i>Benwell</i>	1784	Smith, Mary, <i>Chorley</i>	1823
Siddall, Mary, <i>York</i>	1801	Smith, Elisabeth, <i>Chorley</i>	1825
Sidgreaves, Margaret, <i>Lancashire</i>	1812	Smith, Teresa, <i>York</i>	1826
Sidgreaves, Catharine, <i>Lancashire</i>	1812	Smith, Elisabeth, <i>Northumberland</i>	1833
Sidgreaves, Ann, <i>Preston</i>	1848	Smith, Monica, <i>Loughborough</i>	1842
Sidgreaves, Ellen, <i>Grim-sargh</i>	1850	Smith, Maria, <i>Caistor</i>	1848
Sidgreaves, Frances, <i>Preston</i>	1850	Smith, Elisabeth, <i>Egton Bridge</i>	1852
Sidgreaves, Mary, <i>Grim-sargh</i>	1854	Smith, Ann, <i>Egton Bridge</i>	1852
Sidgreaves, Gertrude, <i>Torquay</i>	1862	Smith, Alice, <i>Egton Bridge</i>	1854
Sidgreaves, Teresa, <i>Torquay</i>	1866	Smith, Frances, <i>Caistor</i>	1858
Sidgreaves, Dora, <i>Malvern</i>	1886	Smith, Emily, <i>Caistor</i>	1858
Silvester, Elisabeth, <i>Stone</i>	1856	Smith, Julia, <i>Egton Bridge</i>	1859
Silvester, Mary Louise, <i>Stone</i>	1856	Smith, Everilda, <i>Egton Bridge</i>	1867
Sinclair, Henrietta, <i>Thurso</i>	1857	Smith, Emma, <i>Egton Bridge</i>	1868
Slater, Helen, <i>Lancashire</i>	1771	Smith, Lucy, <i>Lancaster</i>	1876
Slater, Ann, <i>Lancashire</i>	1783	Smith, Annie, <i>Preston</i>	1877
Sleigh, Harriet, <i>Lincolnshire</i>	1777	Smith, Mary, <i>Lancaster</i>	1878
Slade, Eliza, <i>Lincolnshire</i>	1777	Smith, Gertrude, <i>Lancaster</i>	1878
Smith, Ann, <i>Yorkshire</i>	1729	Smith, (Taylor) Margaret, <i>Darlington</i>	1850
Smith, Mary, <i>Lincolnshire</i>	1755	Smith, Clare Rosabell, <i>Selley, Darlington</i>	1883
Smith, Mary, <i>Northumberland</i>	1760	Smelter, Eliza, <i>Sheffield</i>	1774
Smith, Mary, <i>Yorkshire</i>	1762	Smelter, Mary, <i>Sheffield</i>	1774
Smith, Jane, <i>Bishoprick</i>	1764	Smelter, Annie, <i>Sheffield</i>	1805
Smythe, Mary, <i>Cheshire</i>	1767	Smelter, Mary, <i>Sheffield</i>	1809
Smith, Eliza, <i>Durham</i>	1774	Smelter, Eliza, <i>Sheffield</i>	1819
Smith, Eleanor, <i>Durham</i>	1781	Smelter, Margaret, <i>Sheffield</i>	1825
Smith, Eliza, <i>Lancashire</i>	1783	Smelter, Sarah, <i>Sheffield</i>	1825
Smith, Miss, <i>Lancashire</i>	1785	Smallpage, Anna Maria, <i>Leeds</i>	1842
Smith, Mary, <i>Durham</i>	1795	Smallpage, Emily, <i>Leeds</i>	1849
Smith, Ann, <i>Dublin</i>	1799	Snowdon, Elisabeth, <i>Whitby</i>	1877
Smythe, Eliza, <i>Cheshire</i>	1806	Southcote, Dorothy, <i>Blyber</i>	1716
Smythe, Emma, <i>Cheshire</i>	1806	Southcote, Elisabeth, <i>Blyber</i>	1724
Smith, Mary, <i>Yorkshire</i>	1808	Southcote, Ann, <i>Blyber</i>	1724
Smith, Ann, <i>Wood House, Yorks</i>	1810	Southcote, Eliza, <i>London</i>	1805
Smith, Mary, <i>Drax Abbey</i>	1810	Southwell, Hon. Lucy, <i>Lancashire</i>	1791

<i>Entered</i>		<i>Entered</i>	
Southwell, Hon. Pauline, <i>Lancashire</i>	1791	Strange, Harriet, <i>Ayle-</i> <i>wardstown Castle</i>	1802
Sommerville, Maria, <i>Madeira</i>	1801	Standish, Anastasja, <i>Lan-</i> <i>cashire</i>	1807
Soulby, Sarah, <i>Hull</i>	1817	Staunton, Maria, <i>Dublin</i>	1814
Soulby, Jane, <i>Hull</i>	1819	Staunton, Marcella, <i>Dub-</i> <i>lin</i>	1814
Soulby, Elisabeth, <i>Hull</i>	1822	Stephenson, Elisabeth, <i>London</i>	1821
Spensley, Emily, <i>Coxwold</i>	1856	Stephenson, Mary Ann, <i>London</i>	1841
Spensley, Agnes, <i>Coxwold</i>	1861	Stephenson, Margaret, <i>Hull</i>	1874
Sparrow, Mary, <i>Woodfold</i>	1857	Stephenson, Annie, <i>Market</i> <i>Weighton</i>	1878
Sparrow, Jane, <i>Woodfold</i>	1857	Stoker, Mary, <i>Newcastle</i>	1831
Sparling, Caroline, <i>Tod-</i> <i>mordon</i>	1863	Strawson, Elisabeth, <i>Liverpool</i>	1845
Stanfield, Catharine, <i>York-</i> <i>shire</i>	1713	Swinburn, Mary, <i>Pontep</i> <i>Hall, Durham</i>	1763
Stanfield, Mary, <i>Yorkshire</i>	1714	Swinburn, Isabella, <i>Cap-</i> <i>heaton</i>	1777
Steakes, Mary, <i>Lincoln-</i> <i>shire</i>	1713	Swarbrick, Alice, <i>Lanca-</i> <i>shire</i>	1804
Stapleton, Mary, <i>Carlton</i>	1727	Swarbreck, Agnes, <i>Thirsk</i>	1842
Stapleton, Ann, <i>Carlton</i>	1727	Swarbreck, Teresa, <i>Thirsk</i>	1842
Stapleton, Winefride, <i>Carlton</i>	1754	Swarbreck, Eliza, <i>Thirsk</i>	1846
Stapleton, Monica, <i>Carlton</i>	1755	Swarbreck, Monica, <i>Thirsk</i>	1852
Stapleton, Monica, <i>Carlton</i>	1785	Swarbreck, Emily, <i>Thirsk</i>	1852
Stapleton, Catharine, <i>Carlton</i>	1801	Swarbreck, Mary, <i>Thirsk</i>	1854
Stapleton, Helen, <i>Kidling-</i> <i>ton</i>	1877	Swarbreck, Louisa, <i>Thirsk</i>	1857
Stapleton, Winefride, <i>Kid-</i> <i>lington</i>	1878	Swarbrick, Alice, <i>Liver-</i> <i>pool</i>	1864
Stapleton, Amy, <i>Kidlington</i>	1878	Swarbreck, Gertrude, <i>Sowerby</i>	1876
Stapleton, Cecily, <i>Kidling-</i> <i>ton</i>	1878	Swarbreck, Elisabeth, <i>Sowerby</i>	1880
Stapleton, Sybil, <i>Kidlington</i>	1878	Swarbreck, Mildred, <i>Sowerby</i>	1880
Strickland, Mary, <i>Sizergh</i>	1772	Swale, Margaret, <i>York</i>	1823
Stourton, Hon. Mary, <i>Stourton Park</i>	1789	Swales, Mary Ann, <i>York</i>	1841
Stourton, Hon. Eliza, <i>Stourton Park</i>	1789	Swale, Margaret, <i>Eastwell</i>	1870
Stourton, Hon. Eliza, <i>Holme Hall</i>	1814	Swire, Frances, <i>Skipton</i>	1853
Stourton, Hon. Eleanora, <i>Allerton Park</i>	1830	Syme, Mary, <i>Scotland</i>	1767
Stourton, Hon. Mary, <i>Stourton Park</i>	1877	Taylor, Elisabeth, <i>Sunder-</i> <i>land</i>	1774
Stourton, Hon. Edith, <i>Stourton Park</i>	1878	Taylor, Mary, <i>Preston</i>	1758
Stourton, Hon. Hilda, <i>Stourton Park</i>	1878	Taylor, Catharine, <i>Preston</i>	1758
Stanley, Catharine, <i>Hooton</i>	1794	Taylor, Ann, <i>Preston</i>	1772

	<i>Entered</i>
Taylor, Frances, <i>Esh Hall, Durham</i>	1794
Taylor, Ann, <i>Esh Hall, Durham</i>	1796
Taylor, Alicia, <i>Preston</i>	1804
Taylor, Catharine, <i>Preston</i>	1806
Taylor, Henrietta, <i>Preston</i>	1807
Taylor, Mary, <i>Ireland</i>	1810
Taylor, Josephine, <i>Ireland</i>	1813
Taylor, Teresa, <i>Ireland</i>	1825
Tancred, Elisabeth, <i>Brompton</i>	1744
Tancred, Henrietta, <i>Brompton</i>	1748
Talbot, Barbara, <i>Staffordshire</i>	1763
Talbot, Catharine, <i>Staffordshire</i>	1766
Talbot, Juliana, <i>Staffordshire</i>	1766
Talbot, Eliza, <i>Staffordshire</i>	1766
Talbot, Teresa, <i>Staffordshire</i>	1769
Talbot, Ann, <i>Staffordshire</i>	1769
Talbot, Alice, <i>Lancashire</i>	1778
Talbot, Margaret, <i>Lancashire</i>	1782
Talbot, Dorothy, <i>Lancashire</i>	1815
Talbot, Catharine, <i>Lancashire</i>	1816
Talbot, Mary Ann, <i>Lancashire</i>	1821
Talbot, Margaret, <i>Lancashire</i>	1821
Tagart, Eleonora, <i>London</i>	1796
Tasker, Ann, <i>Warrington</i>	1810
Tasker, Mary Ann, <i>Lancashire</i>	1872
Tadman, Amelia, <i>Hull</i>	1850
Taunton, Margaret, <i>Rugely</i>	1851
Tempest, Frances, <i>Broughton</i>	1776
Tempest, Anna Maria, <i>Broughton</i>	1810
Tempest, Frances, <i>Broughton</i>	1810
Tempest, Catharine, <i>Broughton</i>	1815
Tempest, Monica, <i>Broughton</i>	1815
Tegart, Mary Ann, <i>London</i>	1805
Teebay, Mary Agnes, <i>Preston</i>	1833

	<i>Entered</i>
Teebay, Sarah Jane, <i>Ormskirk</i>	1871
Teebay, Frances, <i>Ormskirk</i>	1872
Terman, Ann, <i>Drogheda</i>	1834
Terman, Margaret, <i>Drogheda</i>	1834
Terman, Judith, <i>Drogheda</i>	1834
Thirlwall, Helena, <i>Nubicon</i>	1712
Thornton, Ann, <i>Wilton</i>	1745
Thornton, Emily, <i>Yorkshire</i>	1848
Thornton, Louisa, <i>Yorkshire</i>	1848
Thornton, Blanche, <i>Yorkshire</i>	1848
Thompson, Mary, <i>Yorkshire</i>	1767
Thompson, Catharine, <i>Wigan</i>	1831
Thompson, Henrietta, <i>Newcastle</i>	1839
Thompson, Mary Jane, <i>Spaldington</i>	1857
Thompson, Annie, <i>Spaldington</i>	1858
Thompson, Frances, <i>South Park</i>	1859
Thompson, Mary Ann, <i>South Park</i>	1859
Thompson, Elisabeth, <i>South Park</i>	1867
Thickness, Rhoda, <i>Lancaster</i>	1775
Thorpe, Frances, <i>London</i>	1791
Thorpe, Mary, <i>Liverpool</i>	1859
Thunder, Mary, <i>Ireland</i>	1867
Tildsley, Frances, <i>Lancashire</i>	1712
Tildsley, Elisabeth, <i>Lancashire</i>	1712
Tichburne, Elisabeth, <i>Essex</i>	1742
Townley, Teresa, <i>Townley Hall</i>	1712
Townley, Mary, <i>Townley Hall</i>	1712
Townley, Barbara, <i>Chiswick</i>	1766
Tomkinson, Eliza, <i>Staffordshire</i>	1802
Todd, Emily, <i>Newcastle</i>	1845
Trappes, Mary, <i>London</i>	1710
Trappes, Jane, <i>Nidd, Yorks</i>	1711
Trappes, Ann, <i>Nidd, Yorks</i>	1711
Trappes, Margaret, <i>Nidd, Yorks</i>	1773

	Entered		Entered
Trappes, Dorothy, <i>Nidd, Yorks</i>	1781	Waterton, Barbara, <i>Walton Hall</i>	1753
Trappes, Ann Jane, <i>Nidd, Yorks</i>	1783	Waterton, Abergail, <i>Staffordshire</i>	1760
Trappes, Mary Isabel, <i>Nidd, Yorks</i>	1791	Waterton, Catharine, <i>Walton Hall</i>	1791
Trappes, Elisabeth, <i>Nidd, Yorks</i>	1810	Walpole, Allethea, <i>Lincolnshire</i>	1713
Trappes, Elisabeth, <i>Southport</i>	1860	Walpole, Mary, <i>Lincolnshire</i>	1713
Trafford, Frances, <i>Lancashire</i>	1762	Warwick, Elisabeth, <i>Cambridge</i>	1713
Trafford, Eliza, <i>Trafford</i>	1786	Ward, Elisabeth, <i>Staffordshire</i>	1713
Trevelyan, Mary —	1857	Ward, Mary, <i>Yorkshire</i>	1786
Tuite, Helena, <i>India</i>	1740	Ward, Mary, <i>Brough</i>	1756
Tuite, Elisabeth, <i>India</i>	1741	Ward, Margaret, <i>London</i>	1860
Tuite, Catharine, <i>India</i>	1743	Waddington, Mary, <i>Yorkshire</i>	1714
Tuite, Winefride, <i>India</i>	1755	Walmesley, Catharine, <i>Of Dunkenhagh</i>	1710
Tully, Catharine, <i>W. Indies</i>	1759	Walmesley, Mary, <i>Sholley</i>	1720
Turville, Mary, <i>Leicestershire</i>	1793	Walmesley, Barbara, <i>Lancaster</i>	1794
Turner, Mary, <i>Liverpool</i>	1808	Walmesley, Frances, <i>Scotland</i>	1852
Turner, Gertrude, <i>Preston</i>	1871	Walmesley, Annie, <i>Liverpool</i>	1862
Tucker, Frances, <i>Cadiz</i>	1812	Walton, Mary, <i>Manchester</i>	1758
Turnbull, Emma, <i>Whitby</i>	1866	Walton, Catharine, <i>Manchester</i>	1788
Turnbull, Georgina, <i>Whitby</i>	1872	Walton, Mary Ann, <i>Liverpool</i>	1790
Turnbull, Mildred, <i>Whitby</i>	1884	Walton, Eliza, <i>Liverpool</i>	1796
Tunncliffe, Frances, <i>Liverpool</i>	1880	Walton, Sarah, <i>Everton</i>	1797
Tunncliffe, Mary, <i>Liverpool</i>	1880	Walton, Harriet, <i>Everton</i>	1797
Tunncliffe, Edith, <i>Liverpool</i>	1885	Warren, Mary, <i>York</i>	1777
Tyer, Eleonora, <i>Liverpool</i>	1732	Warren, Ann, <i>York</i>	1784
Usher, Anne, <i>Whitehaven</i>	1874	Watts, Mary, <i>Madeira</i>	1778
Vavasour, Mary, <i>Hazlewood</i>	1711	Warburton, Margaret, <i>Newcastle</i>	1785
Vavasour, Gerrard, <i>Hazlewood</i>	1723	Warburton, Frances, <i>Newcastle</i>	1785
Vavasour, Elisabeth, <i>Hazlewood</i>	1735	Warburton, Frances, <i>Newcastle</i>	1808
Vavasour, Mary, <i>Hazlewood</i>	1864	Wake, Jane, <i>Workshop</i>	1796
Vavasour, Angela, <i>Hazlewood</i>	1864	Walker, Ann, <i>York</i>	1814
Veltman, Marianne, <i>Hull</i>	1840	Walker, Winefride, <i>York</i>	1815
Veltman, Margaret, <i>Hull</i>	1844	Walker, Frances, <i>York</i>	1817
Waterton, Ann, <i>Walton Hall</i>	1711	Walker, Helen, <i>York</i>	1824
Waterton, Ann, <i>Walton Hall</i>	1748	Walker, Teresa, <i>York</i>	1824
		Walker, Mary Agnes, <i>York</i>	1830

<i>Entered</i>	<i>Entered</i>
Wakeman, Mary, <i>London</i> . . . 1816	Wharton, Margaret, <i>Westmoreland</i> . . . 1797
Wakeman, Eliza, <i>York</i> . . . 1817	Wharton, Catharine, <i>Beverley</i> . . . 1867
Walsh, Matilda, <i>Paris</i> . . . 1795	Wheelhouse, Mary, <i>Knarborough</i> . . . 1792
Walsh, Alicia, <i>Dublin</i> . . . 1819	Whyte, Catharine, <i>Ireland</i> . 1800
Walsh, Gertrude, <i>Ireland</i> . 1886	Whyte, Anna, <i>Lanark</i> . . . 1885
Wall, Mary, <i>London</i> . . . 1823	Whitnall, Teresa, <i>Liverpool</i> 1819
Wall, Cecilia, <i>London</i> . . . 1823	Whitnell, Henrietta, <i>N. America</i> . . . 1868
Wallis, Clare, <i>York</i> . . . 1829	Whitechurch, Antoinette, <i>Cambridge</i> . . . 1821
Waring, Georgina, <i>Liverpool</i> . . . 1842	Whitechurch, Louisa, <i>Cambridge</i> . . . 1822
Waring, Frances, <i>Liverpool</i> 1842	Whitechurch, Elisabeth, <i>Cambridge</i> . . . 1825
Waring, Octavia, <i>Liverpool</i> 1844	Widdrington, Hon. Mary, <i>Grange, Northumberland</i> . 1712
Waring, Sophia, <i>Liverpool</i> . 1844	Widdrington, Hon. Alethea, <i>Grange, Northumberland</i> . 1713
Waters, Belinda, <i>Cork</i> . . . 1845	Widdrington, Hon. Jane, <i>Grange, Northumberland</i> . 1715
Watson, Ellen, <i>Kippax</i> . . . 1862	Widdrington, Elisabeth, <i>Yorkshire</i> . . . 1738
Wallace, Hilda, <i>London</i> . 1877	Witham, Elisabeth, <i>Yorkshire</i> . . . 1712
Warrington, Mary, <i>Crag Wood, Rawdon</i> . . . 1881	Witham, Catharine, <i>Yorkshire</i> . . . 1717
Westby, Mary, <i>Lancashire</i> . 1772	Witham, Catharine, <i>Stockton</i> . . . 1839
West, Winefride, <i>Lancashire</i> 1787	Witham, Dorothy, <i>Stockton</i> 1739
Webster, Mary, <i>Holderness</i> 1789	Witham, Ann, <i>Cliffe</i> . . . 1745
Webster, Elisabeth, <i>Clifford</i> 1844	Witham, Alatheia, <i>Yorkshire</i> . . . 1747
Webster, Mary, <i>Darlington</i> 1877	Witham, Margaret, <i>Stockton</i> . . . 1753
Webster, Annie, <i>Darlington</i> 1877	Witham, Anastasia, <i>Woodhall</i> . . . 1755
Webster, Kate, <i>Darlington</i> . 1881	Witham, Mary, <i>Cliffe</i> . . . 1756
Weston, Catharine, <i>Surrey</i> 1790	Witham, Winefride, <i>Cliffe</i> . 1756
Weston, Anna Maria, <i>Surrey</i> . . . 1790	Witham, Frances, <i>Cliffe</i> . . 1761
Weld, Teresa, <i>Lulworth Castle</i> . . . 1792	Witham, Dorothy, <i>Yorkshire</i> . . . 1762
Weld, Elisabeth Mary, <i>Lulworth Castle</i> . . . 1799	Witham, Eliza, <i>Durham</i> . . 1763
Weld, Clare, <i>Lulworth Castle</i> 1801	Witham, Mary, <i>Headlam</i> . . 1789
Weld, Emma, <i>Lancashire</i> . 1827	Witham, Mary, <i>Lancashire</i> 1803
Weld, Mary, <i>Lulworth Castle</i> . . . 1831	Witham, M. F. Maxwell, <i>Kirkconwell</i> . . . 1859
Weld, Matilda, <i>Finisowles</i> . 1861	Wingate, Catharine, <i>Lancashire</i> . . . 1713
Weld, Frances, <i>Finisowles</i> 1861	
Westmoreland, Elisabeth, <i>Manchester</i> . . . 1840	
Wells, Teresa, <i>Manchester</i> . 1862	
Whitaker, Mary, <i>Newcastle</i> 1747	
Whittaker, Melicent, <i>Worksworth</i> . . . 1841	
Whittaker, Sarah, <i>Worksworth</i> . . . 1843	
Whittingdale, Esther, <i>London</i> . . . 1781	
Wharton, Margaret, <i>France</i> 1786	
Wharton, Margaret, <i>Westmoreland</i> . . . 1793	

Entered	Entered
Winkley, Catharine, <i>Barnard</i>	Worswick, Agnes, <i>Lancashire</i>
Winnard, Cecily, <i>Preston</i>	Worswick, Alice, <i>Lancashire</i>
Wilks, Mary, <i>Warwickshire</i>	Worswick, Mary, <i>Lancashire</i>
Wilks, Ann, <i>Staffordshire</i>	Worswick, Eliza, <i>Lancashire</i>
Wildsmith, Elisabeth, <i>Sheffield</i>	Worswick, Alice, <i>Lancashire</i>
Wildsmith, Ann, <i>Sheffield</i>	Worswick, Alice, <i>Lancashire</i>
Wilcock, Mary, <i>Lancashire</i>	Worswick, Ann, <i>Lancashire</i>
Wild, Catharine, <i>Lulworth</i>	Worswick, Elisabeth, <i>Lancashire</i>
Winter, Catharine, <i>London</i>	Worswick, Frances, <i>Lancashire</i>
Winter, Eliza, <i>Arundell</i>	Woodington, Diana, <i>London</i>
Winter, Mary, <i>Arundell</i>	Worthy, Mary, <i>Ireland</i>
Winter, Catharine, <i>Arundell</i>	Wright, Susanna, <i>Lincolnshire</i>
Winter, Frances, <i>Arundell</i>	Wright, Lucy, <i>London</i>
Wiseman, Mary Ann, <i>Seville, Spain</i>	Wright, Mary, <i>London</i>
Wiseman, Helen, <i>Seville, Spain</i>	Wright, Ann, <i>London</i>
Wiseman, Alicia, <i>Seville, Spain</i>	Wright, Mary, <i>Hazlewood</i>
Wiseman, F. Xaveria, <i>London</i>	Wright, Catharine, <i>Hazlewood</i>
Wilson, Mary, <i>Whitby</i>	Wright, Elisabeth, <i>Yorkshire</i>
Wilson, Mary, <i>Holderness</i>	Wytham, Catharine, <i>Doc</i>
Wilson, Eliza, <i>Whitby</i>	Wytham, Grace, <i>Doc</i>
Wilson, Eliza, <i>Holderness</i>	Young, Mary, <i>Lincolnshire</i>
Wilson, Monica, <i>Holderness</i>	Young, Ann, <i>Lincolnshire</i>
Wilson, Ann, <i>Holderness</i>	Young, Grace, <i>Lincolnshire</i>
Wilson, Elisabeth, <i>Holderness</i>	Young, Maria, <i>Lincolnshire</i>
Wilson, Ann, <i>Lincolnshire</i>	Young, Mary, <i>Lincolnshire</i>
Wilkinson, Ann, <i>Yorkshire</i>	Young, Frances, <i>Lincolnshire</i>
Wilkinson, Helen, <i>Lancashire</i>	Young, Eliza, <i>Lincolnshire</i>
Wilkinson, Mary, <i>Lancashire</i>	Young, Teresa, <i>Lincolnshire</i>
Wilkinson, Clarissa, <i>Merfield</i>	Young, Margaret, <i>Lincolnshire</i>
Wilkinson, Christina, <i>Merfield</i>	Young, Jane, <i>Lincolnshire</i>
Willoughby, Harriet, <i>York</i>	Young, Mary, <i>Lincolnshire</i>
Worthington, Eleonora, <i>Lancashire</i>	Young, Eliza, <i>Caxby</i>
Worthington, Mary, <i>Lancashire</i>	
Worswick, Ann, <i>Lancashire</i>	

CONVENTS OF THE INSTITUTE OF MARY.

NYPHENBURG ranks first among the Houses of the Institute as representative of the original Mother-House at Munich, suppressed at the secularization of religious institutions by the Bavarian government in 1809.

The Convent at Augsburg, a filiation of Munich, through a providential caprice of the Imperial Commissioners, escaped the fate of other Bavarian Houses and is the most ancient House of the Institute now existing. In 1835, at the solicitation of Louis I., a colony of nuns under Madame de Graccho was sent from Augsburg to establish a Community at Nymphenburg in a wing of the Royal Palace which the King offered for their residence. In 1840, by the appointment of Pope Gregory XVI., Madame de Graccho was installed as General Superior of the Bavarian Houses of the Institute. Through the elevation of its head, Nymphenburg became the seat of the central government of the elder branch of the Congregation, a position which it has ever since retained.

<i>Bavaria.</i>			
	<i>Founded</i>		<i>Founded</i>
Nymphenburg . . .	1835	Aschaffenburg . . .	1748
Augsburg . . .	1662	Gunzburg . . .	1785
Burghausen . . .	1683	Passau . . .	1836
Mindelheim . . .	1701	Bergam Laim . . .	1840
Bamberg . . .	1717	Damm . . .	1844
Altötting . . .	1721	Neuburg . . .	1847
		Josephsburg . . .	1851

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	<i>Founded</i>		<i>Founded</i>
Reichenhall . . .	1852	Tittmoning . . .	1871
St. Zeno . . .	1853	Walpertskirchen . . .	1872
Neuotting . . .	1853	Furth i. w. . .	1873
Nurnberg . . .	1854		
Wasserburg . . .	1855	<i>Darmstadt.</i>	
Frostberg . . .	1856	Mayence . . .	1752
Schrobenhausen . . .	1856	Darmstadt . . .	1859
Fraustein . . .	1857	Worms . . .	1859
Drossostheim . . .	1857	Alzei . . .	1859
Lindau . . .	1857	Bingen . . .	1864
Strullendorf . . .	1858	Hippenheim . . .	1865
Osterhofen Damenstift . . .	1858		
Schonberg . . .	1858	<i>Prussia.</i>	
Menhaus a Inn . . .	1859	Bensheim . . .	1859
Landau a de Tsar . . .	1859	Budesheim . . .	1859
Wallerstein . . .	1859	Castel . . .	1859
Pfarrkirchen . . .	1859	Dieburg . . .	1859
Hirschaid . . .	1860	Munster . . .	1866
Munchen (orphanage) . . .	1861		
Aigen . . .	1861	<i>Austria.</i>	
Kissengen . . .	1861	St. Polten, Vienna . . .	1706
Hengersberg . . .	1861	Krems . . .	1722
Furstenstein . . .	1861	Prague, Bohemia . . .	1747
Kempten . . .	1861		
Triftern . . .	1862	<i>The Tyrol.</i>	
Kirchberg . . .	1862	Meran . . .	1724
Zwiesel . . .	1862	Brixen . . .	1739
Bruck . . .	1863	Meran (second House) . . .	1859
Deggendorf . . .	1863		
Bischossmais . . .	1863	<i>Italian Tyrol.</i>	
Haag . . .	1864	Rovereto . . .	1782
Ebing . . .	1864	Rovereto (second House) . . .	1859
St. Gangolph . . .	1864	Predazzo . . .	1882
Wundesburg . . .	1864		
Karpfham . . .	1864	<i>Hungary.</i>	
Waldkirchen . . .	1865	Budapest . . .	1770
Pasing . . .	1866	Erlan . . .	1852
Aibling . . .	1866	Veszprim . . .	1860
Weilheim . . .	1866	Epiries . . .	1882
Simbach . . .	1866	Sumeg . . .	1886
Klosterwald . . .	1866		
Birnbach . . .	1866	<i>Italy.</i>	
Rotthalminster . . .	1866	Lodi . . .	1831
Wurzburg . . .	1866	Vicenza . . .	1837
Wegscheid . . .	1866	Crema . . .	1871
Eichstate . . .	1868	Biella . . .	1872
Teisendorf . . .	1868		
Amlingstadt . . .	1869	<i>Spain.</i>	
Frauenau . . .	1869	Gibraltar . . .	1845
Hofkirchen . . .	1870	Gibraltar (second house) . . .	1881
		<i>Turkey.</i>	
		Bucharest . . .	1852

	<i>Founded</i>		<i>Founded</i>
Braila	1885	Darjeeling	1846
<i>England.</i>		Patna	1852
York	1860	Allahabad	1866
Manchester	1857	Lucknow	1872
Leek	1860	Hazarebaugh	1874
London	1873	Bettiah	1875
Ascot	1885	Assensole	1876
<i>Ireland.</i>		Naini Tal	1879
Rathfarnham, Dublin	1822	Purmeah	1882
Stephen's Green, Dublin	1833	<i>Canada.</i>	
Navan	1833	Toronto (Head House)	1867
George Street, Dublin	1836	Toronto (First founda- tion)	1847
Dalkey	1841	Guelph	1856
Gorey	1843	Belleville	1857
Bray	1850	Niagra Falls	1861
Fermoy	1853	Hamilton	1865
Letterkenny	1854	Lindsay	1874
Omagh	1855	Stratford	1878
Balbriggan	1857	<i>United States.</i>	
Killarney	1860	Joliet	
Youghal	1862	<i>Australia.</i>	
Wexford	1866	Ballarat (Head House)	1875
Kilkenny	1868	Ballarat (Second House)	1882
Enniscorthy	1872	Portland	1884
Clonmel	1881	<i>Africa.</i>	
Mullingar	1881	Pretoria	1878
Rathgar	1881	<i>Mauritius.</i>	
<i>India.</i>		Port Louis	1845
Calcutta	1841	Curepipe	
Entally	1843		

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